CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

मन्त्रराज-रहस्यम्

(THE SOUL OF SYMBOLS)

BY

JAYA RAJ

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

9280

B. L. ATREYA, M.A., D. LITT.
University Professor
and
Head of the Department
of Philosophy,
Chief Warder, Birla Hostel,
Benares Hindu University,
Birla Visiting Professor to America.

BIRLA HOSTEL,
P. O. Hindu University,
BENARES (INDIA).

April 2, 1949.

I have glanced through Mantra-raja-Rahasya (The Soul of Symbols) by Sri Jaya Raj, which was kindly presented to me by the author. The subject with which the work deals is of an utmost importance to Hindus who have been from time immemorial having unshaken faith in the subtle and mysterious power of verbal symbols of thought apart from that of the thought itself. In fact, all religions of the world, including Buddhism, Christianity and Islam, believe in the subtle power of verbal symbols and enjoin upon their followers to repeat certain words and sentences for certain effects. An attempt to unravel the mystery of the sacred verbal symbols is, therefore, a very desirable and laudable one. The author has, therefore, done a very great work by writing a book on the subject. His work is very thorough and systematic. He has thrown much needed light on the subject. It deserves to be read by those who are interested in the subject. It is nicely printed with quite a large number of illustrations, tables and charts which add to the clarity of the treatment.

B. L. ATREYA.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

992
(तन्त्र ह. आ. ९) R.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पूर्ण आरक्षित
9280

मन्त्रराज-रहस्यम्

THE

SOUL OF SYMBOLS

3—०

BY

JAYARAJ

(Author of "The A B C of Economics")

1948

15|-

१५)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

प्रकाशक
"जयराज"
सिंदूर संजवनम्
आर, मुम्बई नं० २१

[सर्वाधिकार प्रकाशक के आधीन]

MAHENDRA SANSKRIT UNIVERSITY

6280

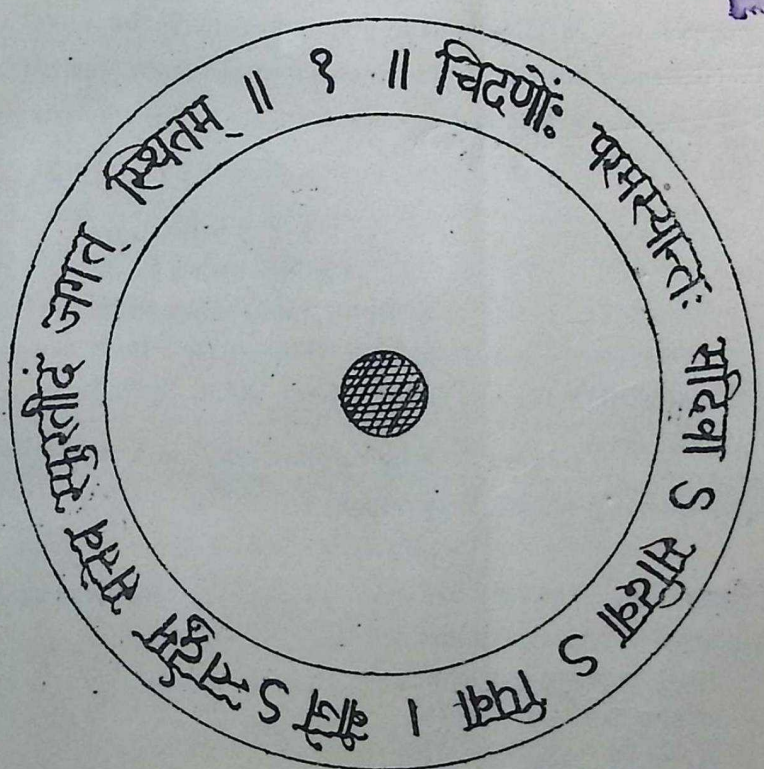
Q[P]2[E]23
JAN
1984.

मुद्रक—
डब्ल्यू० एम० गोडसे
आर्यभूषण प्रेस, ब्रह्माघाट, बनारस

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पूर्ण आरक्षित



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

)

PREFACE

In every part of * Bharatavarsha, among the members of the families of orthodox Brahmanas, every male child is initiated, either at the age of five or at the age of eight, into the Gayatree † Mantra: § "तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्". This Mantra is recited with the word (ॐ) at the beginning.

---

* भारतवर्षः

उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिण ।
वर्षं तद् भारतं नाम भारती यत्र सन्ततिः ॥ १ ॥ (विष्णुपुराणे)

The territory, which lies to the north of the ocean and to the south of the Himalayas, is named Bharatavarsha. There the descendents of Bharata live.

---

† गायत्री

साहैषा गयाँ स्तत्रे
प्राणा वै गयास्तत् प्राणाँ स्तत्रे
तद् यद् गयाँ स्तत्रे तस्माद् गायत्री नाम
स या मेवाऽमूँ सावित्री मन्वाहैषैव सा
स यस्मा अन्वाह तस्य प्राणाँ स्त्रायते । (बृहदारण्यकोपनिषदि)

---

§ "तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।"

(शुक्ल यजुर्वेद संहितायां-तृतीयाध्याये-पञ्चत्रिंशत् कण्डिकायाम्)

तत्र महीधर कृत भाष्यम्—

तस्य देवस्य-द्योतनात्मकस्य सवितुः प्रेरकस्याऽन्तर्यामिणो विज्ञानानन्दस्वभावस्य हिरण्यगर्भोपाध्यवच्छिन्नस्य वा आदित्यान्तर पुरुषस्य वा ब्रह्मणो—
वरेण्यं—वरणीय सर्वैः प्रार्थनीयम्—
भर्गः—सर्वपापानां सर्व संसारस्य च भर्जन समर्थं तेजः सत्य-ज्ञानोऽऽनन्दादि वेदान्तप्रतिपाद्यं (यद्वा मण्डल-पुरुषो-रश्मय-इति त्रयं भर्गः शब्दवाच्यम्).
वयं धीमहि—ध्यायामः
यः—सविता
नः—अस्माकम्
धियः—बुद्धीः-कर्माणि वा
प्रचोदयात्—प्रकर्षेण चोदयति प्रेरयति सत्कर्मानुष्ठानाय।

तारः = प्रणवः = ॐ = 3 + उ + म.

त्र्यक्षरात्मक तारेण परेशः प्रतिपाद्यते । पाताहर्ता च सञ्जष्टा यो देवः प्रकृते परः ॥
असौ देवस्त्रिलोकात्मा त्रिगुणं व्याप्यतिष्ठति । अतो विश्वमयं ब्रह्म वाच्यं व्याहृतिभिस्त्रिभिः ॥
तारव्याहृति वाच्योयः सावित्र्याज्ञेय एव सः । जगद्रूपस्य सवितुः संसृष्टुर्दिव्यतो विभोः ॥
अन्तर्गतं महद्वर्चो वरणीयं यतात्मभिः । ध्यायेम तत् पर सत्यं सर्वव्यापि सनातनम् ॥
यो भर्गः सर्वसाक्षीशो मनोबुद्धीन्द्रियाणिनः । धर्मार्थकाममोक्षेषु प्रेरयेद् विनियोजयेत् ॥

(महानिर्वाणतन्त्रे नवमोल्लासे)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

2. In the Gangetic plane, and in the tracts bordering the Himalayan ranges, among the members of a sect of orthodox Brahmanas (शाक्ताः) as well as among the members of a sect of Kshatriyas, it is customary to initiate every male child into any one of various forms of Deeksha Mantra, (after his initiation into the Gayatree Mantra). One of the most prevalent forms of Deeksha Mantra is; *"ॐ ऐं क्लीं ह्रीं". Not only in these forms of Mantra but in every form of Mantra, worth the name, the symbol of Aum (ॐ) invariably occurs as an integral part.

3. This symbol of Aum has been repeated so many times, at so many places, and in so many contexts, that it has nearly ceased to stimulate curiosity. The orthodox Brahmanas are still in the habit of reciting the symbol of Aum (ॐ) with as much intellectual effort as is put forward by the African parrots in blurting out the English phrase, "Good Morning". Instead of serving as a means of revealing eternal verities, the symbol of Aum appears to provide the Brahmanas with the hall-mark of caste distinction, a pass-port as it were to social exclusiveness.

4. To rescue truth from the mire of ignorance, to explain the texts dealing with the symbol of Aum in the light of modern scientific discoveries, to disclose to the eyes of the world the merits of the symbol of Aum, and to flood-lit the heights attained by the ancient seers of Bharatavarsha constitute a very formidable task. The pages of this book are devoted to the accomplishment of this four-fold task.

---

* "ऐं क्लीं ह्रीं"

ईशो वैश्वानरस्थः शशधर विलसद् वामनेत्रेण युक्तो ।
बीजन्ते द्वन्द मन्यद् विगलित चिकुरे कालिके ये जपन्ति ॥
द्वेष्टारं घ्नन्ति ते च त्रिभुवनमपि ते वश्य भावं नयन्ति ।
सूक्कद्वन्दास्रधाराद्वयधरवदने दक्षिणे व्यक्षरेति ॥ १ ॥

(श्री कर्पूरादि स्तोत्रे तृतीयः श्लोकः)

तत्र-विमलानन्दस्वामिकृता स्वरूप व्याख्या —

हे विगलित चिकुरे—	केशविन्यासादि विलास विकार रहिते —निर्विकारे—इत्यर्थः
कालिके—	क—ब्रह्म आ—अनन्त ल—विश्वात्मा इ—सूक्ष्मा क—ब्रह्म आ—अनन्त—इति कालिका

एतेन महादेव्या—आद्यन्त रहितत्वम्—
अनन्तत्वम्—
सूक्ष्मत्वम्—
विश्वात्मकत्वञ्च—सूचितम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

5. In the Vedas, in a large number of the Upanishads, (which are the parts of the Vedas, rejecting rituals and embodying universal truths), in the works of the first Shankaracharya, in the commentaries on Tantras, and in the verses of Vidyaranya, the symbol of Aum is dealt with at great length. The author of this book has instituted an independent inquiry into the treatises dealing with the symbol of Aum. At the end of such an inquiry, the author has come to the conclusion that the symbol of Aum is a Codic Device adopted by the ancient seers of Bharatavarsha to convey the secrets of the universe to the seeker of light. The manner in which the secrets of the

---

हे अनाद्यन्त ब्रह्मरूऽपिणी—इत्यर्थः

सृक्कद्वन्दास्रधारा	
द्वयधरवदने—	सृक्कद्वयगलद्रक्तधाराविस्फुरिताननेअत्र रक्तधारया रजोगुणः सूचितःतस्मात्—महादेवी—रजोरहिता—शुद्धसत्त्वात्मिका—विरजा इति निरूऽपिता (हिरण्मये परे कोषे विरजं ब्रह्म निष्कलंतच्छुभ्रंज्योतिषांज्योतिस्तद्वदात्मविदोविदुः—मस्तकोपनिषद)
वैश्वानरस्थः—	तेजोमयः (रकारयुक्तः)
शशधरविलसद्वामनेत्रेण युक्तः—	अमृत दातृशक्त्या सह वामनेत्रेण युक्तः—शुद्धसत्त्वगुणात्मिकया माययायुक्तः—(चन्द्र विन्दु युक्तःवामनेत्रेण युक्तः-ईकारेण युक्तः)
ईशः—	ईश्वरात्मकसूक्ष्मबीजात्मभावः (हकारः)
ते तव अन्यत् अपरं—	(हीं इति त्रिपुरसुन्दरी बीजम्)(हकारः स्थूल देहः स्याद् रकारः सूक्ष्म देहकः । ईकारः कारणात्माऽौहीं कारोऽहम् तुरीयकः-देवीगीता)
द्वन्दम्—	द्वल्लेखा वाच्य शिवशक्त्यात्मक बीजात्मरूऽपम्—(उक्तबीजं द्विगुणी कृतम्—हीं हीं)
दक्षिणे—	इति संबोधन नामात्मक त्र्यक्षर मन्त्रवाच्यं कैवल्यदायक-सच्-चिद्-आनन्द-रूपम्—दक्षिणामूर्ति भैरवाराधिते—इत्यर्थः
ये साधका जपन्ति—	ध्यायन्ति
ते द्वेष्टारं—	साधन विघ्नकर काम-क्रोधादिकं घ्नन्तिनाशयन्ति त्रिभुवनमपि त्रिलोकिं च वश्यभावंनयन्ति-वश्यतां प्रापंयन्ति
त्र्यक्षरे—	"ऐं क्लीं हीं" मन्त्र वाच्ये (ऐं क्लीं हीं=कालिका)

ऐं=सरस्वती ; क्लीं=काम ; हीं=माया—महानिर्वाण तन्त्रे
(=Knowledge); (=Volition); (=Action)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

universe are embodied in the mystic symbol of Aum is elucidated in the "Soul of Symbols".

6. The author had set out to deal exhaustively with a list of one hundred and twenty important symbols used in Aryan Mythology. It has, however, been found that the symbol of Aum comprises all the other symbols. Instead of frittering away his energy in dealing with a long list of symbols, the author has tried in this book to exhaust the solitary symbol of Aum.

7. The object of the author in selecting so abstruse a subject as Aum for explanation by means of diagrams is to promote the proper understanding of the tenets of the Aryan Religion, based as they are on the representation of the secrets of the universe by means of symbols.

8. The author hopes that a perusal of this book would enable the reader to realise (a) that the Aryan Religion is not a bundle of senseless superstitions, (b) that the Aryan Religion is not merely a matter of blind faith, but (c) that the Aryan Religion is an expression of systematic thought based on observation. Whether the reader is a believer in the efficacy of a) Idol worship (प्रतीकोपासना), or (b) the performance of Vedic Rites (कर्मोपासना), or (c) spiritual precepts (ज्ञानम्), he cannot fail to realise, with the help of this book, the omnipresence of Aum (ॐ). After having achieved this realisation he would discover the protective umbrella of a divine, universal, law hovering around him. The changes in material circumstances would then carry no terror for him. Finally, he would secure an escape from the fear of misery. (विद्ययाऽमृतमश्नुते—श्रुतिः).

9. The materials, which have been used in compiling this work on Aum, are drawn not only from oriental sources but also from occidental authorities. Among the western authors, Julian Huxley and J.G. Crowther have been relied on for materials to be used in preparing the diagrams on (a) Astronomy, (b) Biology, and (c) Physics. In preparing for the press, the fair copies of all the diagrams used in the book, the artistic aid of Mr. B.G. Karanjgaonker of Bombay has been invaluable.

10. The author would consider himself richly rewarded for his labour of inquiry into the mysteries of Aum, if this book succeeds, even in a small measure, in tearing the veil of mysticism off the facade of Aryan Religion.

Bombay.
23-10-1943

Jaya Raj.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CONTENTS

CHAPTER I

Definition of a symbol—The functions of a symbol—The use of abstract reasoning contrasted with the use of the symbol—The necessity of using a symbol—The samples of symbol—The constituent elements of symbol—The relation between the material forms and the symbol—The view of the Tantras compared with the view of the modern physicists—The relation between vibration and the point—The emergence of all the material forms out of the point—Diagram. p. 1–4.

CHAPTER II

The importance of the symbol of AUM (ॐ)—The constituent elements of AUM (ॐ)—The procedure to be followed in reciting the symbol of AUM (ॐ)—The relation between the symbol of AUM (ॐ) and acts of inhalation and exhalation—The relation between the symbol of AUM (ॐ) and the various vedic precepts—The relation of AUM (ॐ) to the process of the evolution of the human voice - The method of representation of the universal soul in the elements of AUM (ॐ)—The method of representation of the three aspects of God in the elements of AUM (ॐ) The method of representation of the highest state of spiritual attainment in the symbol of AUM (ॐ)—The method of representation of the process of creation of the universe in the symbol of AUM (ॐ)—The location of the point of vital activity in the physical frame illustrated in the form of the symbol of AUM (ॐ)—The method of representation of the process of attaining oneness with God in the symbol of AUM (ॐ)—The method of identification of the various forms of divine manifestation with the physical frame—The representation of twenty-seven forms of divine manifestation in the elements of the symbol of AUM (ॐ)—The diagrammatical demonstration of the identity between the twenty seven forms of divine manifestation and the symbol of AUM (ॐ). —p. 5-13

CHAPTER III

The ordinary view of the Tantras based on misunderstanding—The method of expression used in Tantras—The subject matter of the Tantras compared with the subject matters of various other branches of knowledge—Tantric jargons—The forms of interpretation of the symbol of AUM (ॐ) according to Tantra—every form of sound represented in the symbol of AUM (ॐ)—The forty-five points of the six nerve ganglions represented in the symbol of AUM (ॐ)—The preponderence of the elements of ether etc. in the various nerve ganglions represented in the symbol of AUM (ॐ)— The

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

unity of matter and spirit represented in the symbol of AUM (ॐ)—The function of breathing represented in the symbol of AUM (ॐ)—The various characteristics of the nerve ganglions represented in the symbol of AUM (ॐ)—The process of performing yoga,—the process of reproduction, and the vedic world represented in the symbol of AUM (ॐ)—The manifestation of Sakti as volition, knowledge and action represented in the symbol of AUM (ॐ)—The six functions of soul derived from Sakti represented in the symbol of AUM (ॐ)—Love as manifestation of Sakti represented in the symbol of AUM (ॐ)—The various manifestations of Sakti in matter, plants and living beings represented in the symbol of AUM (ॐ)—The manifestation of sakti in the forms of growth-development, and decay represented in the symbol of AUM (ॐ). p. 14-39

CHAPTER IV

Explanation by means of diagrams of representation of twenty-one branches of knowledge in the elements of the symbol of AUM (ॐ). p. 40-63

CHAPTER V

The difficulties lying in the way to knowledge—Identification of material objects with forms of consciousness.—The necessity to recognise diversity for the sake of arguments—Recognition of diversity as the starting point of the eleven schools of thought—The main tenets of the eleven schools of thought—Comparison of the tenets of the eleven schools of thought—The reduction of the tenets of the eleven schools thought into two—elements namely the point and the curve of the symbol of AUM (ॐ)—the Vedic texts in support of the tenets of the Vedanta school—The impossibility of logical arguments to assail the tenets of Vedanta—The three ultimate units of the universe, which are recognised by Vedanta, represented in the three elements of the symbol of AUM (ॐ), p. 64-84

CHAPTER VI

The quotation of Vedic and other texts in support of the view of the symbol of AUM (ॐ) being the model of the universe—The symbol of AUM (ॐ) as an answer to the question, namely, "How is the universe?" p. 85-90

CHAPTER VII

The summary of the whole book—Diagram demonstrating the omni-presence of AUM (ॐ). p. 91-95

APPENDICES

Sivalingam;

~~Devi~~;

Shree-chakram;

Devi;

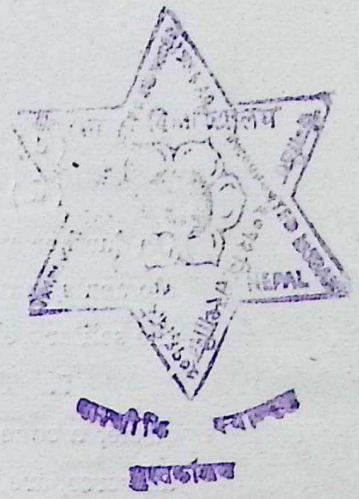
~~The human brain~~;

Puja.

The human brain.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



THE SOUL OF SYMBOLS

)

CHAPTER I

INTRODUCTION

* न तत्र सूर्य्यो भाति न चन्द्र तारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१॥

[कठोपनिषद—अध्याय २ वल्ली ५]

A symbol is a concrete vehicle of expression, which is employed (1) to convey the knowledge of (a) the existence, (b) the functions and (c) the characteristics of any object, or which is employed (2) to convey simply any form of thought.

2. The knowledge of a concrete object can be conveyed by a symbol in such a clear manner as cannot be conveyed by the word of mouth. A symbol strikes the visual organ and impresses the mind in a brief space of time.

3. In demonstrating the principles of abstract thought by abstract reasoning, there is the risk of reasoning in a circle or, in the alternative, of replacing one abstraction by another abstraction ad-infinitum (†तर्काऽप्रतिष्ठानात्-व्यासः).

4. Wherever the knowledge of any description is sought to be conveyed in a concrete form, the use of a symbol is needed.

5. The period (.), which is used to indicate the precise position of the accent in the word, "Ȧdam"; the curve (⌣) which is used to indicate the pitch of the vowel sound in the word, "B͡ook; the circle (O) which is used to indicate the absence of quantity or number; and the transverse lines (+), which are used to denote the cross, are some samples of symbols in common use.

6. The constituents of every symbol can be reduced to the following elements, namely :—

(a) The point (.);
(b) The curve (⌣);

* In that ultimate stage, the sun does never shine nor the moon in the company of stars ever shines. There, these flashes of lightning do not exist, while the non-existence of the familiar fire can be taken for granted. The manifestation of every object follows the line of manifestation of आत्मा. It is the light emanating from आत्मा, which makes every object to stand out in clear outlines.

† Arguments have no finality.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(c) The straight-line (—); and

(d) The circle (O).

On further analysis, these elements appear as the variants of the two ultimate elements, namely (a) the point (·) and (b) the curve (⌣). Finally, there remains the solitary element which is the point (·).

7. The geometrical patterns of a triangle, a square, a parallelogram, a circle, a cone, and a cube etc., which meet the visual organ in the material universe, are but the manifestations of the one ultimate element, which is the point (.). According to the Tantras,* the point (.) represents the ultimate unit of matter (सत्) while† the curve (⌣) represents energy (शक्तिः). The energy

---

* **विन्दुः** (The Point = .)

पादुकापञ्चकस्य चतुर्थ श्लोकस्य व्याख्यायामागमकल्पद्रुमादुद्धृतमिदं वचनमुपलभ्यते—

"हङ्कारो विन्दुरित्युक्तो विसर्ग स इति स्मृतः ।

हं = ˙ = विन्दुः = पुरुषः = सत्

"विन्दुः पुरुषः इत्युक्तो विसर्गः प्रकृतिःस्मृतः ॥
पुं प्रकृत्यात्मको हंस स्तदात्मकमिदं जगत् ॥
विन्दुः = पुरुष इत्यर्थः फलितः स एव सत् (The ultimate unit)

सः = : = विसर्गः = प्रकृतिः The Point (or .) stands for the ultimate unit.

---

† **कला** (The Curve = ⌣) = कुण्डलिनी = (ⓞ) = नादः = Vibration = स्पन्दनम् ।

षड्चक्रनिरूऽपणस्य द्वादशोऽयं श्लोकः

(१) तन्मध्ये परमा कलाऽति कुशला सूक्ष्माऽतिसूक्ष्मा परा (कला = ⌣)
नित्यानन्द परम्पराति विगलत् पीयूष धाराधरा ।
ब्रह्माण्डादि कटाह मेव सकलं यद्भासया भासते (कटाह = ⌣)
सेयं श्री परमेश्वरी विजयते नित्य प्रबोधोदया ॥१२॥

(२) तत्रटीका—

कला = नाद शक्तिरूऽपा कुण्डलिन्यभेद शरीरिणी

तदुक्तं शाक्ता

नन्दतरङ्गिण्याम्—

कला कुण्डलिनी सैव नादशक्तिः शिवोदिता ।

तथान्यत्र—

तस्योपरि मनो ध्यायेत् चित्कलां ई-समाश्रिताम् ।
प्रदीप कलिका कारां कुण्डल्यभेदरूऽपिणीम् ॥

(३) षड्चक्रविवृतौ—

(क) प्रातः सूर्य्य तुल्या चन्द्रस्य षोडशकला (⌣) अमानाम्नीतिगावत् ।

(ख) अमा षोडश भागेन देवी प्रोक्ता महाकला । संस्थिता परमा मायादेहिनां देहधारिणी

The Curve (⌣) stands variously for the following :—

(1) The phase (sixteenth) of the moon
(2) The कुण्डलिनीशक्तिः ;
(3) The नाद शक्तिः ;
(4) Goddess ; and
(5) Maya (or Delusion)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

describes various paths around the nucleus of matter. These paths constitute the geometrical outlines of material forms.

8. This point of view of material outlines of every form, given in the Tantras, is fully in accord with the conclusions arrived at by modern physicists with the help of (a) accurate instruments of observation and (b) an elaborate system of analysis. In a paper entitled* "Art, man, and the cosmos as vibration design", recently presented to the Modern Languages Association of America in Boston, Professor Frederica Blankner propounded the theory that vibration, which controls the forms into which matter shapes itself, is the common factor responsible for the appearance of the cosmos in all its details. She proceeded to elaborate her views on the following lines :—

> "In truth, all of our arts are reflections of the great composite art or vibration of the Creator by which he has created the universe and holds them in space.

More study is needed by some physicist with the eye of an aesthetician to define the laws completely for both fields, and especially to study the production of similar figures in three dimensions by vibrating particles in gas or liquid, since this more closely approximates our three dimensional vibrations.

Applying her theory to the cosmos, Prof. Blankner finds several orders of patterns, one within the other in a continuous series. In the larger patterns the various universes or galaxies, throughout space are formed into a gigantic pattern, each universe acting like a single grain of sand of the vibrating plate.

The bodies of human beings occupy the nodes of a type of vibration probably higher than that which forms the purely material bodies.

As the cosmos may be truly regarded as an emotional or psychological as well as a biological, physical, chemical, or other type of phenomenon, so it may with exactness be considered an acoustical phenomenon, only an infinitesimal fraction of the full scope of vibrations being within the range of our hearing or other senses.

Since all visible things that we see are the nodes of acoustical vibrations, not only architecture but **everything else is music either frozen or in motion.** The material world is the pattern of a cosmic orchestral score in progress of being performed."

This theory of Prof. Blankner, which is hailed in America as a discovery by scientists, was enunciated in the Tantras of Bharatavarsha some centuries

---

* "Science And War."

"Sound Vibrations Behind Cosmic Design.—

The Illustrated Weekly Of India—Nov. 1, 1942."

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ago. In the commentary on the book on Tantra, entitled "षड्चक्रनिरूपणम्" the origin of the point or the smallest unit of material particle (विन्दुः) is traced to vibration (or नादः)—(नाद एव घनीभूतः क्वचिदभ्येति विन्दुताम्—Sankaracharya, which can be translated into English as follows:—"Concentrated vibration emerges occasionally into a material particle "

9. In the book on Tantra, entitled "विश्वसारः" it is stated that the one Brahma transforms himself into two (or the many) and this creation is brought into being (एकं ब्रह्मद्विधा भूत्वासृष्टिरेषाविधीयते). In another book on Tantra, entitled "कात्यूर्ध्वाम्नायः" it is stated that the form of a triangle is derived from the point (वर्णात्मकंत्रिकोणन्तुजायते विन्दुतत्वतः). A–fortiori, a straight line and an angle are derived from the point. The form of a square or a parallelogram emerges when two triangles meet in a particular way. It is, therefore, derived, from the parent point. A circle can be easily recognised as a point with a luminous centre. A cone is a section of a series of concentric circles, which are arranged one above another, and which are, as already stated non-distinguishable from the point. A cube is a series of squares or parallelograms which are ultimately derived from the point itself.

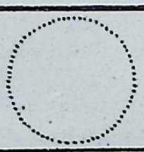
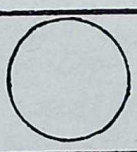
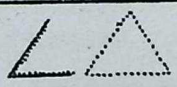
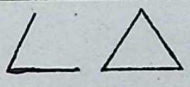
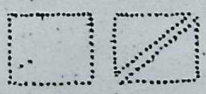
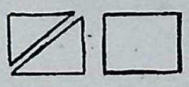
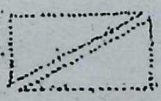
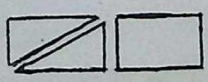
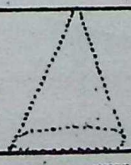
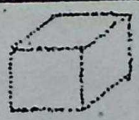
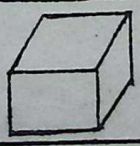
10. The emergence of a number of geometrical forms out of the point (.) is demonstrated in the accompanying plate of diagrams. In chapter IV further diagrams are given to demonstrate how every conceivable form can be traced to the ultimate unit, which is the point (.).

11. In their attempt to convey the knowledge of the secrets of the universe to their disciples, the ancient seers of Bharatavarsha had perfected an elaborate system of symbols. These symbols abound in the Vedas and especially the Tantras. The concepts underlying the symbols are explained in the commentaries on the Vedas and the commentaries on the Tantras. A limited number of these explanations has been selected by the author and presented in the following pages. Though the merits of the original Sanskrit works are partially lost in the course of their translation into English, the author has here tried to reproduce the ideas originally expressed in Sanskrit with precision.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

GEOMETRICAL FORMS

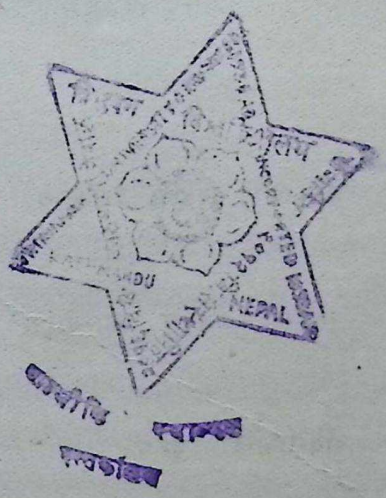
1.	.	.	बिन्दुः	POINT.
2.	----------	————	रेखा	LINE.
3.	⌣	⌣	कंसः	CRESCENT
4.			वर्तुलम्	CIRCLE.
5.			त्रिकोणम्	TRIANGLE.
6.			समचतुष्कोणम्	SQUARE.
7.			समपार्श्वं चतुष्कोणम्	PARALLELOGRAM.
8.				CONE
9.				CUBE.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

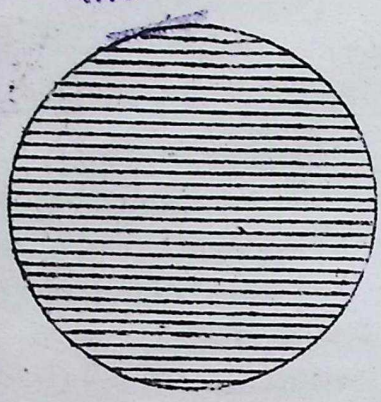
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

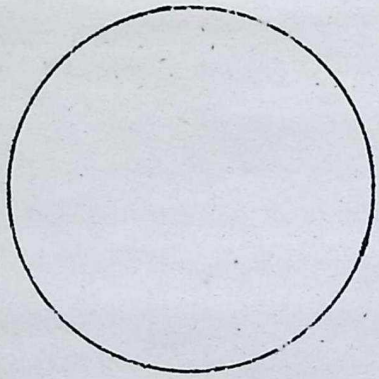
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

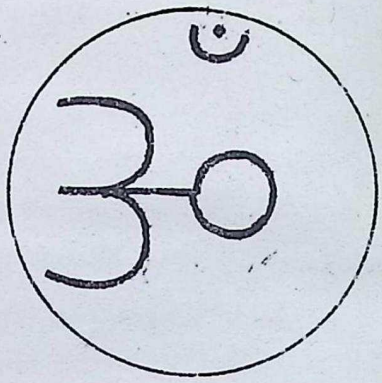


Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF







I	II	III

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् योऽसावादित्ये पुरुषः सोऽसावहम् ॥

(शु० य० अ० ४० · क० १७)

तत्रमहाधर भाष्यम् – तेजोरूपेण मण्डलेन आदित्य मण्डलस्थस्य अविनाशिनः

पुरुषस्य शरीरम् आच्छादितं वर्तते । यः असौ प्रत्यक्षः

रविमण्डले पुरुषः

(पुरुषाकारत्वात् पूर्णमनेन प्राण बुध्यात्मना जगत् समस्तमितिवा

पुरिशयनाद्वा) स मंण्डलस्थः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CHAPTER II.

The Vedic Interpretations of ॐ

* हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् ॥

[शुक्ल यजुर्वेद अध्याय ४० कण्डिका १७]

Of all the symbols perfected by the ancient seers of Bharatavarsha, the symbol of Aum (ॐ) is easily the first in importance. It appears in the most important books of the Aryas, namely the Vedas. Among the descendents of the Aryas, it is customary to begin andend every act of devotion or sacrifice with the recitation of this symbol of Aum. The significance of this symbol is dealt with in great detail in a special chapter of the Atharva Veda†.

2. The symbol of Aum is, for all devotional purposes, the universe in miniature‡. It consists of the following eight elements, namely :—

(1) A (अ); (4) Vibration (नादः); (7) Santa (शान्तः)

(2) U (उ); (5) Bindu (विन्दु.); (8) Ati-santa (अति शान्तः)

(3) M (म); (6) Sound (घोषः)

---

* हिरण्मयेन्ज्योतिर्मयं-यत्-पात्रं-मण्डलम्-तेन सत्यस्यादित्य मण्डलस्थस्याविनाशिनः पुरुषस्य मुखं शरीर मपिहित माच्छादितं वर्तते । तथापि यः असौ प्रत्यक्षः आदित्ये रविमण्डले पुरुषः स पुरुषः असौ प्रत्यक्षः कार्य्यकारण संघातप्रविष्टोऽहम् अस्मि । एतां चोपासनां कुर्य्यादित्यर्थः— (श्रीमहीधर भाष्यम्)

The figure of अहम् (or ॐ), lies concealed under the luminous dise of the sun. What is manifest in the sun is verily अहम् (or ॐ) bringing into operation the chain of causes and effects.

(I) First— The disc of the sun appears. Nothing appears beneath it.

(II) Then—The first screen is off, but nothing appears with the exception of a luminous mass.

(III) Finally—The truth, from which the universe derives its (a) sustenance, (b) guidance and (c) vitality, known variously as अहम् or ॐ reveals itself.

---

† (१) अथर्वणे तापनीये उत्तरस्मिन् प्रजापतिः
देवानबूबुधन् मन्त्रराजप्रणवमार्गतः ॥ १ ॥
(२) मन्त्रराजं पूर्वतापनीथं श्रुत्वा तदाधिया
ध्यायन्तः सगुणं ब्रह्मदेवाधीशुद्धिमाप्नुवन् ॥ २ ॥
(अनुभूति प्रकाशे श्रीमद्विद्यारण्यः – अध्यायः २०-)

---

‡ (a) (१) परमाणोर्योगिनेत्रगम्यं रूपं यदस्ति तत्
प्रतीचो नाऽस्त्यतः प्रत्यङ्ङणीयान् परमाणुतः ॥ १ ॥

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

3. In the act of recitation of the symbol of Aum (ॐ) a definite process is to be followed. The process consists of the following three stages namely :—

(1) To blend the intonation of A (अ) with that of U (उ);

(2) To blend the intonation of A (अ) and U (उ) with that of M (म) and

(3) To blend the intonation of A, U and M with the finale of AUM (ॐ).

❀ INTERPRETATIONS.

1.

4. In the living state, there are two acts which are constantly going on. The acts are :—

(1) Inhalation, and

(2) Exhalation.

The act of inhalation is represented by AHAM (अहम्), while the opposite act of exhalation is represented by SAH (सः). To live is, therefore to repeat the phrase AHAM-SAH (अहं सः). The phrase AHAM-SAH is equivalent

---

(२) ॐकारो वाचकस्तस्य प्रतीकं वेति हि श्रुतम् ।

(अनुभूति प्रकाशे श्रीमद्विद्यारण्यः — अध्यायः २०-श्लो० ४; ५)

(b) सोऽयमात्माऽध्यक्षर मोङ्कारोऽधिमात्रं पादामात्रा मात्राश्च पादा अकार उकारो मकार इति ।

१. जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्रा

(१) आप्तेः

(२) आदिमत्त्वाद्वा

(३) आप्नोति ह वै सर्वान्कामान्

(४) आदिश्च भवति—य एवं वेद ।

२. स्वप्नस्थान स्तैजस उकारो द्वितीया मात्रा

(१) उत्कर्षाद्

(२) उभयत्वाद्वा

(३) उत्कर्षति ह वै ज्ञान सन्ततिम्

(४) समानश्च भवति—ना स्याऽब्रह्मवित्कुले भवति य एवं वेद ।

३. सुषुप्त स्थानः प्राज्ञो मकार स्तृतीया मात्रा

(१) मितेः

(२) अपीतेर्वा

(३) मिनोति वा इदं सर्वम्

(४) अपीतिश्च भवति—य एवं वेद

४. अमात्रश्चतुर्थो

(१) ऽव्यवहार्य्यः

(२) प्रपञ्चोपशमः

(३) शिवः

(४) अद्वैत एव मोङ्कार = आत्मैव सविशत्यात्मनात्मानं य एवं वेद य एवं वेद (माण्डुक्योपनिषद्) ।

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

to the phrase SAH-AHAM (or सः अहम्=सोऽहम्). By taking out the two consonants S (स) and H (ह), SAH-AHAM (सोहम्) is reduced to Aum (or ॐ) (स+ओ+ह+म्)-(स+ह)=ओम=ॐ. The symbol of Aum is, thus, the equivalent of the phrase AHAM-SAH or SAH-AHAM (अहँ सः/सोऽहम्). With every cycle of the acts of inhalation and exhalation, there is associated the acknowledgment of the truth preached in the Vedas in the form of the cryptic phrase "AHAM-SAH (अहँ सः)", or "SAH-AHAM (सः अहम्), which can be translated into the phrase "I (अहम्), am He (सः)", or "He (सः)" is I (अहम्). The phrase "I am he" means the one-ness of what is "I" and what is "He". It means, in other words, the one-ness of the individual soul (जीवात्मा) and the universal soul (परमात्मा). As the symbol of AUM is meant to represent the Vedic precept mentioned above, it is laid down in the Vedas that by reciting the symbol of AUM in the prescribed manner, the devotee of AUM attains absorption into the universal soul. Concentration on the symbol of AUM is assisted by

(a) Rejecting as false illusion the diversity of concrete forms presented by the senses;

(b) Withdrawing the senses from the objects of their perception and

(c) Continuous contemplation of the meaning of AUM.

2.

5. Among the elements of AUM (ॐ), the element A (अ) is drawn from the word Ajah (अजः), the element U (उ) is drawn from the word Utkrishtah (उत्कृष्टः), while the element "म" is drawn from the word Mahan (महान्). The combination of these elements (अ, +उ, +म) stands for one who is birthless (अजः), matchless (उत्कृष्टः) and all pervading (महान्). Such a one has no form, material, ethereal, or causal. His existence is evidenced by (a) the very conception of existence, (b) self-consciousness and (c) the search for self-preservation, (मानभूवँभूयासम्). The symbol of AUM is a visible model of the invisible universal soul.

3.

6. In the symbol of "ॐ", the "अ" element, being drawn from the word "आत्मा", stands for "आत्मा", or the individual self-consciousness, or the individual soul. The "उ" element serves to act as a link between the preceding and the following ideas and affirms the oneness of the two. The "म" element, being drawn from the word "ब्रह्म", stands for "ब्रह्म" or the universal soul. The combination of "अ" and "म", with "उ" thrown in between the two, affirms the oneness of "अ" and "म", or, the oneness of the individual soul (जीवात्मा) and the universal soul (परमात्मा). The symbol of "ॐ" is, therefore, equivalent to the Vedic precept of "अयमात्माब्रह्म", which can be translated into English to read "This individual soul is verily the universal soul".

4.

7. In the symbol of "ॐ" the element "अ", being drawn from the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

word "अत्ता" (the devourer, the agent of dissolution) stands for "ब्रह्म" (The universal soul).

The word "अत्ता" means the devourer of the universe. The devourer does not, however, devour himself. At the time of the final dissolution of the universe, the devourer survives. The devourer can be no other than the universal soul.

The element "उ" is the familiar affirmative link. The element "म" being drawn from the word "मनःसाक्षी" stands for "जीवात्मा".

The word "मनः" is connected with the word "मनःसाक्षी". "मनःसाक्षी stands for "जीवात्मा" There being a chain of sounds between "म", "मनः" and "मनःसाक्षी" "म" is taken to represent "मनःसाक्षी" or "जीवात्मा".

The symbol of "ॐ", representing the combination of "अ" "उ" (an affirmative link) and "म", affirms the oneness of "अ" and "म". It is equivalent to the great Vedic precept of "तत्त्वम् असि", which can be translated into English to read as follows: That (the universal soul) thou (the individual sonl) art".

5.

8. In the symbol of "ॐ", the element "अ" stands for "अव्यविचारी" or the one whose existence is perceived in all the four stages of consciousness (1) जाग्रत् (2) स्वप्नः (3) सुषुप्तिः and (4) तूर्य्यः

The element "उ" stands for the one who is perceived as apart from (a) the sense organs and (b) the objects of the sense organs. In the expressions namely, "My eyes", "My ears" etc., there are three perceptions, viz.,

(1) The perception of "I" or "अहम्".

(2) The perception of the appropriate sense-organs such as the eyes, the ears etc; and

(3) The perception of that which is different from both the "I" and the sense organs.

The element "म" stands for the one, who forms the object of the experience of "I". In the expressions, namely "May I not cease to exist" (मा न भूवम्) and "May I fare well always". "भूयासम्" what is manifest as

(a) Existence (सत्=ँ)

(b) Consciousness, (चित्=ँ) and

(c) The object of intense universal desire or bliss. (आनन्दः=ॐ) is "ॐ"

(सत् + चित् + आनन्द = ब्रह्म

ँ + ँ + ॐ = ॐ)

6.

9. In "ॐ", the process of evolution of the human voice and, consequently, of the evolution of every alphabet is traced. There are the following four stages in the evolution, namely :—

(1) The navel "नाभिः" where the human voice takes it origin. It is

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

represented by 3, an element of "ॐ". It is known in the Vedas as : "परा". It is inaudible. "नाभिगः शब्दः परा = 3".

(2) The heart (हृदयम्) where it develops. It is represented by: "उ" the second element of "ॐ". It is known in the Vedas as "पश्यन्ती" "हृदयगः शब्दः पश्यन्ती = उ"

(3) The throat "कण्ठः" where it proceeds to full maturity. It is represented by: "म", the third element of "ॐ". It is known in the Vedas as "मध्यमा" "कण्ठगः शब्दोमध्यमा = म".

(4) The opening of the mouth where the human voice is emitted out "बहिः" and becomes clearly perceptible, is represented by "ॐ". It is known in the Vedas as "वैखरी" "बहिर्गः शब्दोवैखरी = ॐ". As the evolution of the alphabets "अ" to "ह" is traced in "ॐ" (See Chapter III) every alphabet is symbolically represented by "ॐ". All that belongs to the domain of sound is, therefore, "ॐ". Sound is one of the various forms in which God becomes manifest. This form of divine manifestation, among others, is represented by the symbol of "ॐ".

7.

10. Among the elements of "ॐ", the element "अ" being drawn from the word: "ओतः" (what pervades all), stands for what is manifest in every concrete object in the forms of the three-fold characteristics of (a) Existence, (b) Manifestation; and (c) Desirability. The element "उ" being drawn from the word "अनुज्ञातः" stands for the consciousness of "I" as inseparable from the consciousness of whatever exists or is manifest or is desirable. The element "म" being drawn from the word: "चिन्मात्रम्" stands for that state wherein the diverse sensual perceptions lose their separate entities in the solitary consciousness of "I". The combination of the elements "अ", "उ" and "म" into "ॐ" stands for a substance with the following characteristics, namely :—

(a) A substance:— which is self-evident and is still incapable of being totally grasped mentally:

(b) A substance:— which is manifest in diverse forms and is still incapable of being specified in full details.

(c) A substance:— which is exclusively one and is still inclusively all;

(d) A substance:— which is left over as the residuam at the end of the most comprehensive analysis of every other substance; and

(e) A substance:— which can be identified with the consciousness of "I". Such a substance is the Universal spirit or Atma, (or ॐ).

8.

11. In "ॐ", the element अ stands for the preservative force of the universe "हरिः". The element "उ" stands for the destructive force "हरः". The element "म" stands for the creative force "विरिञ्चिः". The trinity of these universal forces

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

is symbolised by the combination of "अ", "उ" and "म" into "ॐ". In other words the symbol of "ॐ" represents the triune manifestation of God.

9.

12. In "ॐ" the element अ stands for the conscious state "जागरणम्" wherein the following classes of activity occur, namely :—

(a) Perception through the sense organs,

(b) Inhalation and exhalation;

(c) Physical activity through the appropriate parts of the body;

(d) Reasoning through the intellect;

(e) Formation of mental images, and

(f) Articulation.

The element उ stands for the subconscious state (स्वप्नः), wherein the images perceived during the conscious state through the sense organs (now lying dormant) are perceived once again by intellect without the intervention of the sense organs or without any contact between the senses and their objects The element "म" stands for the state "सुषुप्तिः" wherein the cessation of the sensual, the intellectual and the objective perceptions leaves behind pure (blank) consciousness.

The combination of "अ", "उ" and "म" into "ॐ" stands for the state (तूर्यः) which has the following characteristics, namely :—

(a) Blank consciousness or consciousness bereft of all mental images:

(b) Ceaseless and infinite blissfulness;

(c) Absorption of the diverse into the unitary perception, and

(d) Cessation of inhalation and exhalation.

Such a state is the highest state of spiritual attainment (मुक्तिः) It is verily the state of Godhood (ब्रह्मत्वम्). The symbol of "ॐ" represents such a spiritual state.

10.

13. In "ॐ" the element: "म" stands for the dark forces of evil (तमः), which stimulate the devillish (आसुरी) attachment to the objects of sensual perception, hamper the progress of man towards the spiritual goal, lead to the neglect of spiritual duty and lengthen the uninterrupted sway of illusory ideals over mankind. The element: उ stands for greed (रजः) which creates dissatisfaction, jealousy, enmity and ruthlessness.

The element : अ stands for the equable state of mind (सत्त्वम्) which promotes the habit of balanced judgment. "अ" represents the forces of good or suras or angels, while "उ" and "म" represent the forces of evil, or asuras, or devils.

The combination of "अ", "उ" and "म्" into "ॐ" represents the subjection of the evil forces of "उ" and "म" through the forces of good : "अ". By

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

means of concentration on such a process of subjection as is represented by "ॐ", the highest state of spiritual attainment is reached even in the course of the present life.

11.

14. The essence of the universe, which is known as "तत्त्वम्", is only a form of the spirit. At the beginning of creation, this essence assumes the solid form of a dot (.). As a result of the radiation of the spirit, this dot divides itself into two dots (:=3), in course of time. The first dot (विन्दु=.=0) is seen on the right side of ॐ (०). This dot represents "पुरुषः" or the active, male element in the universe. The remaining two dots are seen on the left side of "ॐ" (३). This couple of dots represents "प्रकृतिः" or the passive, female, element in the universe. The combination of the three dots into ३० or "ॐ" represents the process by which the world has come into existence. The following stages are observed in the process of creation :—

(a) Radiation of the spirit;

(b) Emergence of the form of a solid dot; (.)

(c) Bifurcation of the original dot into two : (३)

(d) Co-habitation of the first dot (०) the active male element with the subsequent couple of dots i. e. the passive, female element (३) and

(e) Pro-creation (३-०) (See the diagrams on Eroties, in Chapter IV, in this connection).

12.

15. The source of vital activity is located in the region of the brain known as "सहस्रार". There is the abode of "परम शिवः". Below "परम शिवः" there is "हंसः". In "ॐ" as in the brain, "परम शिवः" is represented by the combination of a dot and a curve, thus ◡, while "हंसः" is outlined as ⌒∽=३-०. The complete form of "ॐ" is, therefore, an outline of the site where-in the source of vital activity is located in the brain. The various functions of a living body such as that of a man are derived and directed from that region of the brain, the physical features of which are the same as those of the symbol of "ॐ". (See thediagram No. 39, entitled "Tantra", in Chapter IV in this connection).

13.

16. In "ॐ", the element "3" stands for the macrocosm (विराट्), the elements: "उ" stands for the microcosm (सूत्र) and theelement: "म" stands for the state antecedent to manifestation, (अव्याकृत). The combination of the elements "3"

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

is symbolised by the combination of "३", "उ" and "म" into "ॐ". In other words the symbol of "ॐ" represents the triune manifestation of God.

9.

12. In "ॐ" the element ३ stands for the conscious state "जागरणम्" wherein the following classes of activity occur, namely :—

(a) Perception through the sense organs,

(b) Inhalation and exhalation;

(c) Physical activity through the appropriate parts of the body;

(d) Reasoning through the intellect;

(e) Formation of mental images, and

(f) Articulation.

The element उ stands for the subconscious state (स्वप्नः), wherein the images perceived during the conscious state through the sense organs (now lying dormant) are perceived once again by intellect without the intervention of the sense organs or without any contact between the senses and their objects The element "म" stands for the state "सुषुप्तिः" wherein the cessation of the sensual, the intellectual and the objective perceptions leaves behind pure (blank) consciousness.

The combination of "३", "उ" and "म" into "ॐ" stands for the state (तूर्यः) which has the following characteristics, namely :—

(a) Blank consciousness or consciousness bereft of all mental images:

(b) Ceaseless and infinite blissfulness;

(c) Absorption of the diverse into the unitary perception, and

(d) Cessation of inhalation and exhalation.

Such a state is the highest state of spiritual attainment (मुक्तिः) It is verily the state of Godhood (ब्रह्मत्वम्). The symbol of "ॐ" represents such a spiritual state.

10.

13. In "ॐ" the element: "म" stands for the dark forces of evil (तमः), which stimulate the devillish (आसुरी) attachment to the objects of sensual perception, hamper the progress of man towards the spiritual goal, lead to the neglect of spiritual duty and lengthen the uninterrupted sway of illusory ideals over mankind. The element: उ stands for greed (रजः) which creates dissatisfaction, jealousy, enmity and ruthlessness.

The element : ३ stands for the equable state of mind (सत्त्वम्) which promotes the habit of balanced judgment. "३" represents the forces of good or suras or angels, while "उ" and "म" represent the forces of evil, or asuras, or devils.

The combination of "३", "उ" and "म्" into "ॐ" represents the subjection of the evil forces of "उ" and "म" through the forces of good : "३". By

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

means of concentration on such a process of subjection as is represented by "ॐ", the highest state of spiritual attainment is reached even in the course of the present life.

11.

14. The essence of the universe, which is known as "तत्त्वम्", is only a form of the spirit. At the beginning of creation, this essence assumes the solid form of a dot (.). As a result of the radiation of the spirit, this dot divides itself into two dots (:=3), in course of time. The first dot (विन्दु=.=0) is seen on the right side of ॐ (०). This dot represents "पुरुषः" or the active, male element in the universe. The remaining two dots are seen on the left side of "ॐ" (३). This couple of dots represents "प्रकृतिः" or the passive, female, element in the universe. The combination of the three dots into ३० or "ॐ" represents the process by which the world has come into existence. The following stages are observed in the process of creation :—

(a) Radiation of the spirit;

(b) Emergence of the form of a solid dot; (.)

(c) Bifurcation of the original dot into two : (३)

(d) Co-habitation of the first dot (०) the active male element with the subsequent couple of dots i. e. the passive, female element (३) and

(e) Pro-creation (३-०) (See the diagrams on Eroties, in Chapter IV, in this connection).

12.

15. The source of vital activity is located in the region of the brain known as "सहस्रार". There is the abode of "परम शिवः". Below "परम शिवः" there is "हंसः". In "ॐ" as in the brain, "परम शिवः" is represented by the combination of a dot and a curve, thus ◡, while "हंसः" is outlined as ⌒=३-०. The complete form of "ॐ" is, therefore, an outline of the site where-in the source of vital activity is located in the brain. The various functions of a living body such as that of a man are derived and directed from that region of the brain, the physical features of which are the same as those of the symbol of "ॐ". (See thediagram No. 39, entitled "Tantra", in Chapter IV in this connection).

13.

16. In "ॐ", the element "3" stands for the macrocosm (विराट्), the elements: "उ" stands for the microcosm (सूत्र) and theelement: "म" stands for the state antecedent to manifestation, (अव्याकृत). The combination of the elements "3"

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

"उ" and "म" into "ॐ" stands for pure consciousness, or spirit, (अविकल्पः) not connected with material images. By replacing the state of macrocosm (3 = विराट्) with the state of microcosm (उ = सूत्र) and by replacing the state of microcosm (सूत्र) with the state antecedent to manifestation (म = अव्याकृत), the state of pure consciousness (ॐ = अविकल्प) is reached and one attains oneness with God. The symbol of "ॐ", thus represents one of the processes of attaining godhood.

14.

17. In "ॐ", the element : "3" represents the creative force (ब्रह्मा) in the navel region, the element : "उ" represents the preservative force (विष्णुः) in the heart region, the element : "म" represents the destructive force (रुद्रः) in the region between the two eye-brows, while the combination of "3", "उ" and "म" into "ॐ" represents the concentration of all the forces in the region of the brain known as सहस्रार. By concentrating on "ॐ", in the सहस्रार region of the brain, one attains all the fruits of worshipping Brahma, Vishnu, and Rudra and becomes one with God. The symbol of "ॐ", thus, represents the process by which the various parts of human body being identified with the various forms of divine manifestation, God is realised as one and indivisible with the body itself.

15.

18. In "ॐ", the elements, "3", "उ" and म represent the triune manifestations of God, thus :—

THE TRIUNE MANIFESTATIONS OF GOD.

	१	२	३	४
	3	उ	म	ॐ
१	सत्	चित्	आनन्दः	ब्रह्म
२	ओता	अनुज्ञाता	अनुज्ञा	अविकल्पः
३	जागरणम्	स्वप्नः	सुषुप्तिः	तूर्य्यः
४	परा	पश्यन्ती	मध्यमा	वैखरी
५	ब्रह्मा = हिरण्यगर्भः (नाभौ)	विष्णुः सूत्रात्मा (हृदि)	रूद्रः त्रिमूर्तिः (भ्रूमध्ये)	सर्वेशः
६	सत्त्व वृत्तिः = ज्ञानम्	रजोवृत्तिः = लोभः	तमोवृत्तिः = प्रमादो मोहोऽज्ञानम्	समाधिः
७	अहं	अहंसः	अहं सर्वम्	

* The interpretations numbered 1 to 15 above are based on अनुभूति प्रकाशः by श्रीमद्विद्यारण्य स्वामी. (अध्यायः २०—श्लो० ८—१५१)

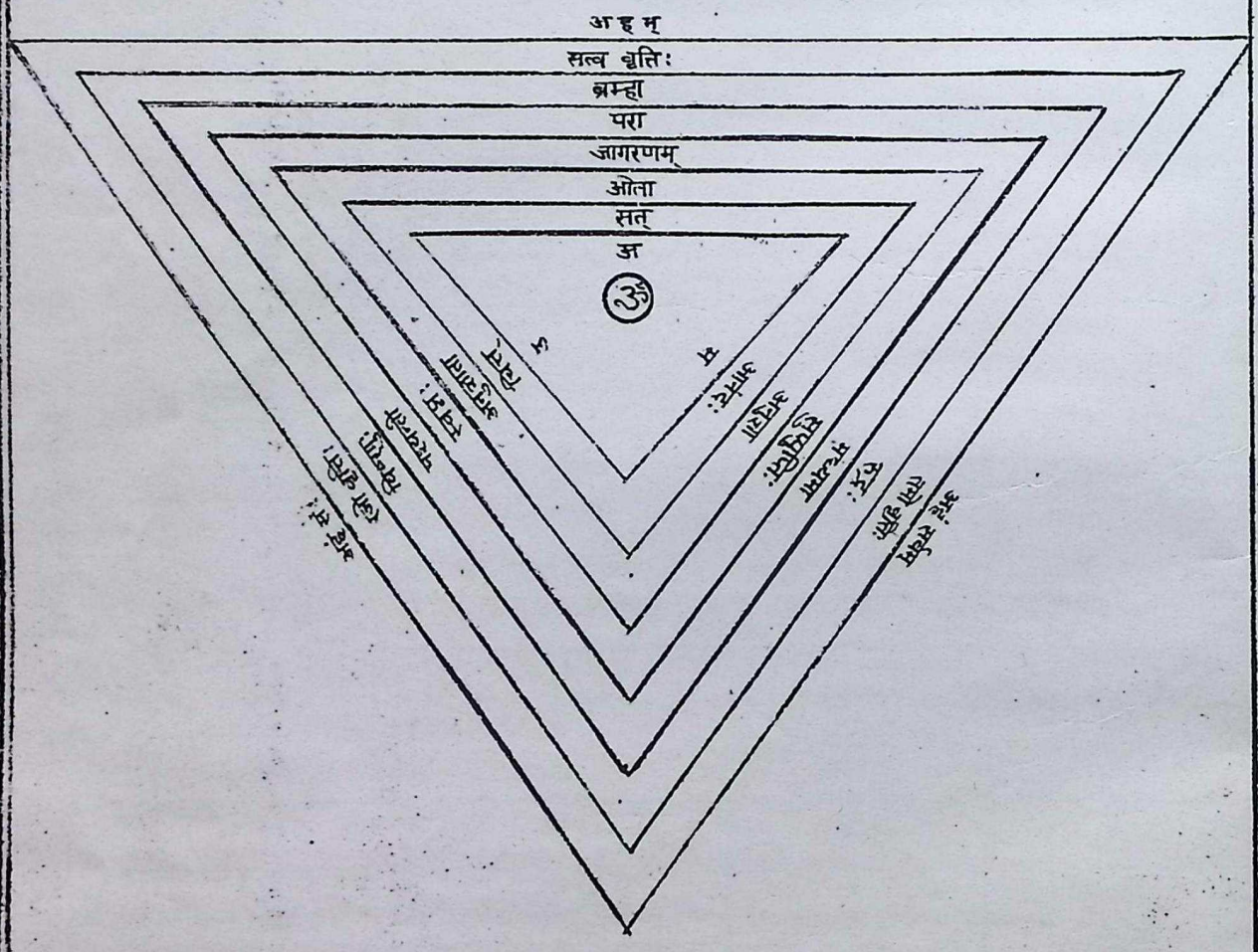
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

THE TRIUNE MANIFESTATIONS OF GOD.



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

19. All the triune aspects can be presented in the form of one diagram. The diagram No. III consists of a series of seven successive triangles. Each line of a triangle represents one aspect. In all the seven triangles ३ is represented by seven straight lines at the top, उ is represented by the seven sloping lines on the left, and म is represented by the seven sloping lines on the right. While the series of lines represent the multiple (द्वैतम्) aspects, the diagram as a whole represents the unitary aspect (अद्वैतम्) of the universe.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CHAPTER III

THE TANTRIC INTERPRETATIONS OF "ॐ"

* *निगमागमतन्त्राणां सारात्सारतरो मनुः । ॐ तत्सदितिदेवेशि तवाग्रे सत्यमीरितम् ॥ १ ॥*
युग्मंयुग्मपदंवापि प्रत्येकपदमेव वा । जप्त्वैतस्य महेशानि साधकःसिद्धि भाग्भवेत् ॥ २ ॥

[महानिर्वाणतन्त्रे चतुर्दशोल्लासे शताधिकोनषष्टि शताधिक पञ्चषष्टिश्लोकौ ।

1. The Tantras derive their authority from the Atharva Veda. They have been considered by the public as dealing with sorcery and witch-craft and nothing else. This view of the Tantras is due to a complete misunderstanding of the method of expression used in the Tantras.

2. The method of expression used in the Tantras differs fundamentally from the method used in any one of the *eighteen branches of knowledge (though the Tantras are derived from the Atharva-Veda and are to be included in the eighteen branches of knowledge.)

3. Tantra does not deal with the details of construction of the structure of words. The rules of Philology cannot unravel the knotty points of Tantra. The mastery of literature cannot offer a key to the mystic language of Tantra. There is no chain of causes in Tantra so that the knowledge of any one link in the chain would lead to the knowledge of any preceding or subsequent link. Tantra is quite beyond the province of logic. The facts of Tantra cannot be reproduced in the laboratory, kept under a glass jar, observed with the micr-oscope, and tested. Unlike medicine, it is not based on the investigation of physical symptoms. It has little to do with the movements of the stars. The appeasement of stone idols is not the primary object of Tantra. Few rules are laid down in Tantra as to the correct course of conduct in human society. The quickest method of acquiring the material means of livelihood are not to be found here. The technique of Engineering and Architecture, trades and professions is nowhere mentioned in Tantra. Abstract philosophy does not form the subject-matter of Tantra. Still Tantra deals, in it's own peculiar way, with the facts in what is called the universe.

---

* Let it be affirmed before you, O ! Goddess ! that this mantra, namely, "ॐ तत् सत्" is an essence extracted from the essence of all the Nigamas (i. e. the Vedas), the Agamas (i. e. the accepted doctrines), and the Tantras.

An aspirant would certainly attain the fulfilment of his aspirations, O ! Thou the spouse of Siva ! by reciting the main two elements (i. e., ॐ + तत् सत्) of this mantra, or by reciting any two elements (i. e, ॐ + तत् ; ॐ + सत् ; etc.) of it, or even by reciting singly any one of the many elements of it (i. e., ॐ ; तत् ; सत् ;)

---

* १ शिक्षा २ कल्पः ३ व्याकरणम् ४ निरूक्तम् ५ ज्योतिः ६ छन्दः ७ ऋग्वेदः ८ यजुर्वेदः ९ सामवेदः
१० अथर्व-वेदः ११ मीमांसा (पूर्व) १२ न्यायः १३ धर्मशास्त्रम् १४ पुराणानि १५ आयु-र्वेद १६ धनुर्वेदः १७ गन्धर्ववेदः
,, (उत्तर) १८ अर्थ शास्त्रम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

4. In studying Tantra, the student is faced with the initial difficulty of overcoming the peculiar method of expression used in it. The uninitiated is likely to be disgusted with the Tantric jargons of "ॐ ऐं क्लीं ह्रीं" etc. It is however, well to remember that there are such jargons in many other branches of knowledge. The arithmetical symbols : (a)−; (b)+; (c)× : and (d)÷ etc., are jargons. The geometrical figures : (a) ∠, (b) △ : (c) □ ; (d) ▱ etc, are jargons. So long as they are not properly understood, the alphabets:— A, B, C, D, etc. are nothing but jargons. Even the twittering of birds and the sounds made by beasts would however, cease to be jargons once their origin, development, and functions are properly grasped.

5. In Tantra, a class of symbols is used to convey thoughts, which is different from the ordinary symbols.

6. The symbol of "ॐ" is to be interpreted in Tantra in the following ways.

1.

7. "ॐ" stands for "अहम्", "अहम्" means a series beginning with "अ" and ending in "ह". In such a series there are the following components, namely.

49-Deva-Nagaree Alphabets.	Classes of sound,		Forms of Sakti.
(1) अ,आ,इ,ई,उ,ऊ,ऋ,ॠ,ऌ,ॡ,ए,ऐ,ओ,औ,अँ,अः	= अ—वर्गः	=	वशिनी—शक्तिः
(2) क, ख, ग, घ, ङ	= क—वर्गः	=	कामेश्वरी—शक्तिः
(3) च, छ, ज, झ, ञ	= च—वर्गः	=	मोदिनी—शक्तिः
(4) ट, ठ, ड, ढ, ण	= ट—वर्गः	=	विमला—शक्तिः
(5) त, थ, द, ध, न	= त—वर्गः	=	अरुणा—शक्तिः
(6) प, फ, ब, भ, म	= प—वर्गः	=	जयिनी—शक्तिः
(7) य, र, ल, व	= य—वर्गः	=	सर्वेश्वरी—शक्तिः
(8) श, ष, स, ह	= श—वर्गः	=	कौलिनी—शक्तिः

8. The alphabets अ to ह, represented in "अहम्", stand for (a) eight classes of sound such as अवर्गः to शवर्गः and (b) eight different forms of शक्तिः such as वशिनी to कौलिनी mentioned above.

9. These forms of Sakti have there appropriate centres in the human body. These centres are situated in the सप्तचक्र or the seven nerve ganglions. (If we take into account विन्दुचक्र as well there would be eight chakras). The details of the seven nerve ganglions are given in the accompanying diagrams.

10. अहम् or ॐ stands, for that process of activity in the nervous centres of the body which leads to self-consciousness or the consciousness of one's own existence as "I".

11. The symbol of ॐ (or अ to ह) represents, in the first place, the phenomenon of sound. Sound can be analysed into the following eight classes namely : –

(1) अ – वर्गः	(3) च—वर्गः	(5) त—वर्गः	(6) य—वर्गः
(2) क—वर्गः	(4) ट—वर्गः	(6) प—वर्गः	(8) श—वर्गः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

12. The different notes of the human voice, the chirping of the birds, the howl of the animals, the distinctive tones of the low forms of life, the musical notes of the flute, the roar of the sea-waves, and the thunder produced by the clouds are all represented in अहम् or "ॐ", as all of them fall under any one of the above classes of sound.

13. In the second place, the symbol of ॐ or अहम् represents the forty-nine points from अ to ह distributed among the six ganglions known as षड्चक्र (आज्ञा, विशुद्धिः, अनाहतम्, मणिपूरः स्वाधिष्ठानम् and मूलाधारः) which are situated in a descending row along the spinal column (vide the diagrams).

14. In the third place, the symbol of ॐ represents the preponderance of the element* of Ether in the विशुद्धि ganglion of Nitrogen in अनाहत, of Oxygen in मणिपूर, of Hydrogen in स्वाधिष्ठान, and of Carbon in मूलाधार ganglion.

15. In the fourth place, the symbol of ॐ represents the fact that * self-consciousness is a result of the inter-action of the five elements of Carbon, Hydrogen, Oxygen, Nitrogen and Ether. The friction of the coated tip of a match stick against the sulphurous surface of the match-box results in the emergence of a glow which is neither friction, nor a chemically coated match-stick, nor even sulphur. Similarly the interaction of the five elements results in the emergence of a phenomenon different from every one of the five elements i. e. self-consciousness or spirit. * Spirit is found to emanate from matter.

---

* महीं मूलाधारे कमपि मणिपूरे हुतवहँ
स्थितं स्वाधिष्ठाने हृदिमरूतमाकाशमुपरि ॥
मनोऽपिभ्रूमध्ये सकलमपि भित्त्वाकुलपथं
सहस्रारे पद्मे सह रहसि पत्या विहरसि ॥ १ ॥
(श्लोकः ९—आनन्दलहरी)
—श्रीमच्छङ्कराचार्य्यः

---

* (क) मनस्त्वं व्योमत्वं मरूदसि मरूत्सारथिरसि
त्वमापस्त्वं भूमि स्त्वयि परिणतायां न हि परम् ॥
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानन्दाकारं शिवयुवति भावेन बिभृषे ॥ १ ॥
(श्लोकः ३५—आनन्दलहरी)
—श्रीमच्छङ्कराचार्य्यः

(ख) धरित्री कीलालं शुचिरपि समीरोऽपि गगनं
त्वमेका कल्याणी गिरिशरमणि कालि सकलं ।
स्तुतिःका ते मातर्निजकरूणया मा मगतिकं
प्रसन्ना त्वं भूया भवमनु न भूयान्ममजनुः ॥ १ ॥
(कर्पूरादिस्तोत्रे चतुर्दश श्लोकः)

तत्रटीका स्वरूपव्याख्याच—
हे कालि—कालभयनिवारिणि ।
त्वं धरित्री—क्षितिः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Spirit pervades matter. Spirit and matter are but the two different facets of the same ultimate unit. The ultimate unit is ॐ.

कीलालम्—जलम्

अपि समीरम्—वायुः

अपि गगनम्—आकाशः

एका—अद्वितीया

कल्याणी—निर्वाण मोक्षदानेन जीवानां मङ्गल विधायिनी।

गिरिशरमणी—शिवानी·गिरौ कूटे शेते-इति-गिरिशः

कूटस्थब्रह्म तस्य रमणी-ह्लादिनी शक्ति।

त्वं निर्विकाराऽपि स्वकीयाऽघटनघटनपटीयसी मायया

क्षित्यादिचतुर्विंशतितत्त्व रूऽपिणीत्यर्थः।

सकलं—सर्वं चराचरञ्च

(क) "सर्वं खल्विदं ब्रह्म" इति श्रुतिः

(ख) "सर्वस्वरूऽपे सर्वेशे सर्वशक्ति_ समन्विते" इति चण्डी।

हेमातः—ते तव स्तुतिः का—सर्वरूऽपायास्तव स्तुतिर्नसंभवति इति भावः

त्वं निजकरूणया-स्वीया साधारण कृपया।

अगतिकं-साधनहीनत्वा दनुपायम्।

मां प्रति प्रसन्नाभूया—प्रसीद

भवमनु—संसारे-इत्यर्थः

ममजनुः—जन्म

न भवतु—

मां स्वीयाभयपदे लीनं कुरू—इत्यर्थः

(ग) त्वं भूमि स्त्वंजलौघ स्वमसिहुतवहस्त्वं जगद्वायुरूऽपा

त्वञ्चाकाशो मनश्च प्रकृतिरपि महत्पूर्विकाहंकृतिश्च।

आत्माचेवाऽसि मात परमपि भवती त्वत्परंनैव किञ्चित्

क्षन्तव्यो मेऽपराधः प्रकटितरदने कामरूऽपे कराले ॥ १ ॥

(घ) क्षिति-स्त्वं-विधाता-जगत्सृष्टिकर्त्री

त्वमापोऽपि-विष्णुर्जगत्पालिका च।

त्वमग्नि-स्तुरूद्रो-जगत्क्षोभ कर्त्री

त्वमैश्वर्य्यरूऽपा-वियद्-वायुरूऽपा ॥ १ ॥ (त्रिपुटास्तोत्रे)

क्षितिः = विधात्री = सृष्टिकर्त्री

= ब्रह्मा

आपः = विष्णुः = जगत्पालिका

अग्निः = रूद्रः = जगत्क्षोभकर्त्री

वायुः
आकाशः } = ऐश्वर्य्यम्

(ङ.) उत्पत्ति-स्थिति-संहृती-र्घटयितुं धत्ते त्रिरूऽपांतनुम्।

त्रैगुण्याज् जगत स्त्वदीय विकृतिर्ब्रह्माऽच्युतः·शूलभृत् ॥ १ ॥ (स्तोत्रान्तरे)

(च) The basis of what, for convenience, we call **Life is Matter.** The basis of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Matter is the Atom. The basis of **the Atom is, well, Electricity.** And don't dare ask me "What is Electricity ?"

(Lord Rutherford in an interview with Ritchie Calder—News Chronicle)

Free Press Journal, Bombay.

(छ) त्यक्तेऽन्ने पंचदशसु दिनेषु क्षीयते मनः ।
तेन स्मर्तुं न शक्तोऽभूच्छ्वेत केतुर्न किञ्चन ॥ १ ॥
अन्नेन पुष्टे मनसि वेदान् सस्मार तत्क्षणात् ।
अन्वय व्यतिरेकाभ्यां मनोऽन्नमय मिष्यताम् ॥ १ ॥
भौतिकत्वेऽखिल स्यैवं स्थिते भूतातिरेकतः ।
तन्नास्ति तद्वद्भूतानि नैव सद् व्यतिरेकतः ॥ १ ॥

(अनुभूतिप्रकाशः अध्याय ३ श्लो० ६९; ७०; ७१—श्रीमद्विद्यारण्यः)

अन्नमशितं त्रेधा विधीयते—

(१) तस्य यः स्थविष्ठो धातुस्तत् पुरीषं भवति
(२) यो मध्यमस्तन् मांसम्
(३) योऽणिष्ठस्तन् मनः

आपः पीता स्त्रेधा विधीयन्ते —

(१) तासां यः स्थविष्ठो धातु स्तन् मूत्रं भवति
(२) यो मध्यमस्तल् लोहितं
(३) योऽणिष्ठः स प्राणः

तेजोऽशितं त्रेधा विधीयते

(१) तस्य यः स्थविष्ठो धातु स्तद् अस्थि भवति
(२) यो मध्यमः स मज्जा
(३) योऽणिष्ठः सा वाग्

अन्नमयं हि सोम्य मनः
आपोमयः प्राणः
तेजोमयी वाग्
इति भूय एव मा भगवान् विज्ञापयतु इति
तथा सोम्येति होवाच

[छान्दोग्योपनिषदि पञ्चमे खण्डे]

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

II

The symbol of ॐ stands for सोऽहम्. सोहम् with the alphabets arranged in the reverse order, is हंसः. हंसः means a duck. ॐ is the synonym of हंसः. In सोऽहम् (or हंसः), सः represents exhalation, while हं represents inhalation. ॐ represents the cyclical process of inhalation and exhalation.

In the body of man (and all vertebrates), there is to be found a pair of breathing organs, which resembles very closely, in outlines, a duck. This pair is the pair of lungs. By analogy, ॐ represents the pair of lungs, which draws air in and out, ( ) The symbol of ॐ represents, in the first place, the phenomenon of life.

In the second place, the symbol of ॐ represents the fact that human life is sustained by the organs of the lungs drawing air in and out.

In the third place, the symbol of ॐ represents the fact that the preponderance of Nitrogen in the अनाहत ganglion is responsible for the functioning of the pair of lungs.

III

The alphabets, abbreviated as अ – ह or, ॐ, represent the various nerve ganglions. The characteristics of these ganglions are represented by ॐ. These characteristics are given in detail in the accompanying table, thus :—

Ganglion or Chakra No. 1	Characteristics.
(1) सहस्रार—	(1) It is situated in the region of the brain above the सुषुम्ना नाडी ; (2) It is white in colour : (3) It has one thousand equidistant points at regular intervals. These points are distinguished by the following alphabets :— (a) अ to ह = 49 (b) क्ष = $\frac{1}{20}$ (c) These 50 alphabets repeated in twenty circles give the figure of 1000, which represents the above points in the सहस्रार (4) In the centre, the following are found namely :— (a) The figure हँसः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 1 ctd.	Characteristics.
	(b) Guru (परमशिव रूपगुरूः)
	(c) A flaming orb of the Sun;
	(d) An orb of the Moon;
	(e) महावायुः
	(f) ब्रह्मरन्ध्रम्
	(g) महाशंखिनी देवी
	(h) चन्द्रमण्डलम्
	(i) A down-pointed triangle.
	(j) A minute, down-pointed, red, Sixteenth phase of the moon.
	(k) निर्वाण कला—red, down-pointed;
	(l) निबोधिकाख्योवह्निः (= अव्यक्तनादः)
	(m) विन्दुः representing शिवः and शक्तिः
	(n) निर्वाण शक्तिः
	(o) निर्वाण शक्त्या हँसो जीवः
	(p) विन्दुमध्ये शून्यम् (= ०) ब्रह्मपदम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

षड्चक्रनिरूपण व्याख्यायाम्

सहस्रारचक्रम्

(१) सहस्रदल पद्मम्

(क) शुक्लं वर्णम्

(ख) अधोमुखम्

(ग) रक्तकिञ्जल्क शोभितम्

(घ) अकारादिळकारान्तैः पञ्चाशद्वर्णैः
शुक्लाभैर्विंशत्यावर्त्तनेन सहसृ
संख्याकैर्युक्तम्

(२) एतत् कर्णिकायाँ हंसः (=ॐ)

(३) ततः परमशिवरूपगुरूः

(४) ततः सूर्य्यमण्डलम्

(५) ततश्चन्द्रमण्डलम्

(६) ततो महावायुः

(७) ततो ब्रह्मरन्ध्रम्

(८) ततो महाशङ्खिनी देवी

(९) ततश्चन्द्रमण्डलम्

(१०) ततो विद्युदाकार त्रिकोणम्

(११) तन्मध्ये चन्द्रस्य षोडशीकलाऽन्नोमुखी

(१२) तत् क्रोडे निर्वाण कलाऽधोमुखी रक्तवर्णा

(१३) तदधो निबोधिकाख्यो वह्निः

(१४) तदुपरि निर्वाण कलाक्रोडे परं विन्दुः शिवशक्त्यात्मकः

(१५) अस्य निर्वाणशक्तिः

(१६) अस्या हंसो जीवः

(१७) विन्दोर्मध्ये शून्यं ब्रह्मपदम्

सहसृदल कर्णिकान्तस्त्रिकोणे मायाबन्धनाच्छादित
प्रकृति पुरूषात्मक परं विन्दुः

---

*सत्यलोके निराकारा महाज्योतिः स्वरूपिणी
मायया च्छादितात्मानं चणकाकार रूपिणी । १ ।
हस्तपादादि रहिता चन्द्रसूर्य्याग्नि रूपिणी
मायाबन्धन मुत्सृज्य द्विधा भित्त्वा यदोन्मुखी । २ ।
शिवशक्ति विभागेन जायते सृष्टि कल्पना ।
*सत्यलोके = सहस्रार इत्यर्थः

निर्गुणो विन्दुरूपश्च सिद्धिकारणमेव हि
केचिद् वदन्ति स ब्रह्मा कैश्चिद् विष्णुः प्रकथ्यते । १ ।
कैश्चिद् रूद्रो महापूर्ण एको देवी निरञ्जनः
आद्या शक्तियुतो देवश्चणकाकार रूपकः । २ ।

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

अस्य विन्दोः केशाग्र कोटि भागैक भाग रूप सूक्ष्म तेजोंशो
निर्वाणशक्तिर्मध्य शून्यभागो ब्रह्मपदमिति ग्रन्थकारमतम्

षड्चक्रनिरूपणे

तस्या मध्यान्तराले शिवपद ममलं शाश्वतं योगि गम्यं
नित्यानन्दाभिधानं सकल सुखमयं शुद्धबोध स्वरूऽपम् ॥
केचिद् ब्रह्माभिधानं पदमिति सुधियो वैष्णवं तल्लपन्ति
केचि द्धंसाख्यमेतत् किमपि सुकृतिनो मोक्ष* मात्म प्रबोधम् ॥ १ ॥

*मोक्षमितिमायाप्रपञ्चाद् वहिर्भूयतेयत्र तन् मोक्षरूपम्
षड्चक्रनिरूपणव्याख्यायाम्

षड्चक्रविवृतौ

अधोवक्त्रा स्थिता देवी उर्ध्वपुच्छातिशोभना ।
अत्र विद्युल्लताकारा कुण्डली पर देवता । १ ।
परिस्फुरति सर्वात्मा सुप्ताहि भुजगाकृतिः
ब्रह्मद्वार मुख नित्यं सुखेनाऽऽवृत्य तिष्ठति । २ ।
येन द्वारेण गन्तव्यं ब्रह्मद्वारं मनोमयं ।
मुखेनाऽऽच्छाद्य तद् द्वारं प्रसुप्तापरमेश्वरी । ३ ।
मस्तके मणिवद् भिन्ना स्वयम्भूलिङ्गवेष्टिनी ।

यत्र वायुर्नादश्च अथैनं जगदधरीकृत्य ब्रह्मरन्ध्रस्या-
दिस्थाने प्रलीयते तद् वायार्नादस्याऽपि लयस्थानम्

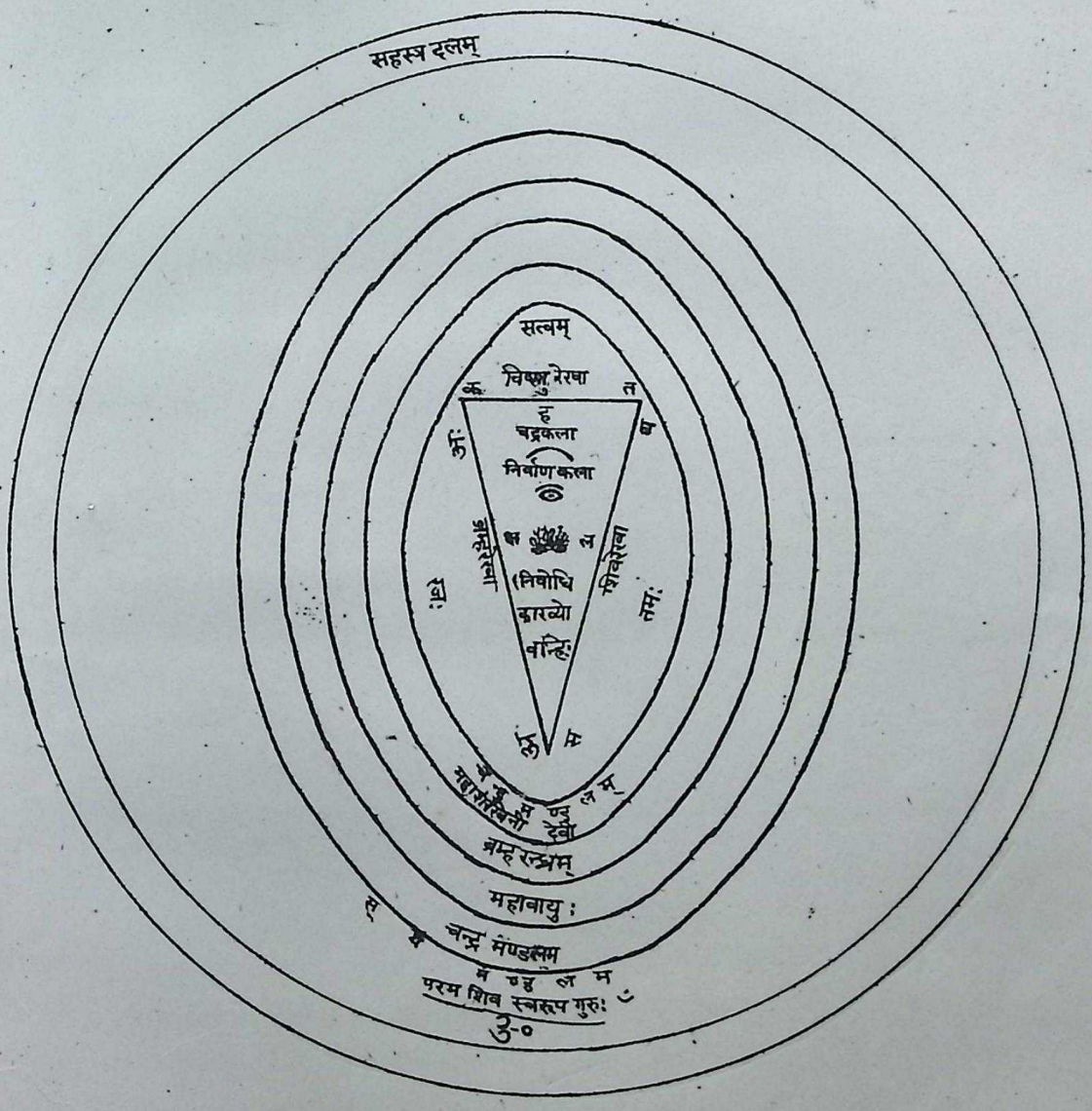
स्वाभाविके परे धाम्नि विवरं तत्त्व संज्ञकम्

In the circular hole, situated in the सहस्रारचक्र, there is the seat of ATMA (आत्मा). This hole is known variously as follows :—

		Schools of Thought
(1) As शिवपदम्	in	Yoga
(2) ,, बोधस्वरूपम्	,,	Do
(3) ,, ब्रह्मपदम्	,,	Vedanta
(4) ,, महाविष्णुरूपम्	,,	Puranas
(5) ,, हंसः	,,	Tantra
(6) ,, मोक्षपदम्	,,	Others
(7) ,, ब्रह्मसाक्षात्कार स्थानम्	,,	Do

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

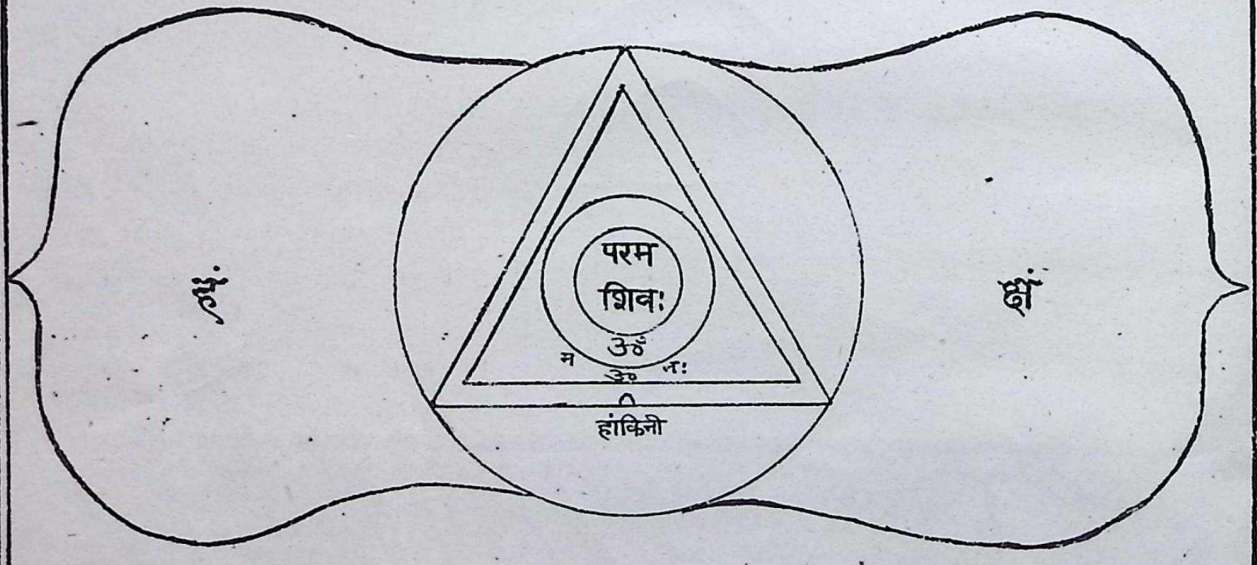
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

आज्ञा चक्रम्



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 2	Characteristics.
(2) आज्ञाचक्रम् —	(1) It is situated in the region between the two eye-brows: (2) It is white in colour; (3) It has two equidistant points at angular intervals. These points are distinguished by the two alphabets, namely :— (a) ह and (b) क्ष (4) In the centre, the following are found, namely :— (a) The goddess : हाकिनी (b) A triangle; (c) A white, luminous इतरलिङ्ग (d) Another triangle, with a flaming ॐ=अन्तरात्मा=shining light. (e) The invisible mind; (f) The full orb of the Moon; (g) Within the orb there is हंसः (h) परमशिवः with शक्तिः resides in the circular hole between the two विन्दु

षड्चक्रनिरूपणव्याख्यायाम्

आज्ञाचक्रम्

(१) द्विदलम्

(क) शुक्ल वर्णम्

(ख) कर्बूर वर्णाभ्यां ह-क्ष वर्णाभ्यां युक्तं द्विदलम्

(२) कर्णिकायां हाकिनी-शक्तिः

(क) शुक्लवर्णा

(ख) रक्तषड्वक्त्रा

(ग) त्रिनेत्रा

(घ) षड्भुजा

(ङ) वर-अभय-अक्षमाला-कपाल-डमरू-पुस्तक-करा

(च) शुक्ल पद्मो परिस्थिता

(३) तदूर्ध्वे त्रिकोणम्

(४) त्रिकोणे-इतर लिङ्गः

(क) विद्युदाकारः

(५) तदूर्ध्वे त्रिकोणे-प्रणवः

(क) = अन्तरात्मा

(ख) = प्रदीपा भज्योतिः

(६) तदूर्ध्वे मनः सूक्ष्मरूपम्

(७) तदूर्ध्वे पूर्णचन्द्रमण्डलम्

(८) चन्द्रमण्डले-हंसः (=ॐ)

(९) विन्दुद्वयमध्ये-शून्यमध्ये-परमशिवः सशक्तिकः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 3	Characteristics.
(3) विशुद्धिचक्रम्—	(1) It is situated in the region of the throat. (2) It resembles smoke in colour; (3) It has sixteen equidistant points at angular intervals. These points are distinguished by the sixteen vowels, namely :— (a) अ to अः (4) In the centre, the following are found, namely :— (a) The goddess : शाकिनी (b) The white and circular seat of Ether; (c) A triangle: with the orb of the moon (d) The हँ representing Ether, white in colour; (e) The hermaphrodice शिव: on the back of a bull

षड्चक्रनिरूपणव्याख्यायाम्

विशुद्धिचक्रम्

(१) षोडशदलम्

(क) धूमधूम्राभम्

(ख) आरक्त केसरम्

(ग) रक्तवर्णैः सविन्दुभिः अकारादि षोडशवर्णैर्युक्तं षोडशदलम्

(२) षोडशदलकर्णियां नभोमण्डलम्

(क) वृत्तम्

(ख) शुक्लम्

(३) षोडशदलमध्ये त्रिकोणम्

(क) तत्र चन्द्रमण्डलम्

(४) चन्द्रमण्डलस्योपरि-हं-इति नभोबीजम्

(क) शुक्लवर्णम्

(ख) शुक्लाम्बर परिधानम्

(ग) शुक्लगजारूढम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ETHER.

विशुद्धि चक्रम्

SITUATED IN THE

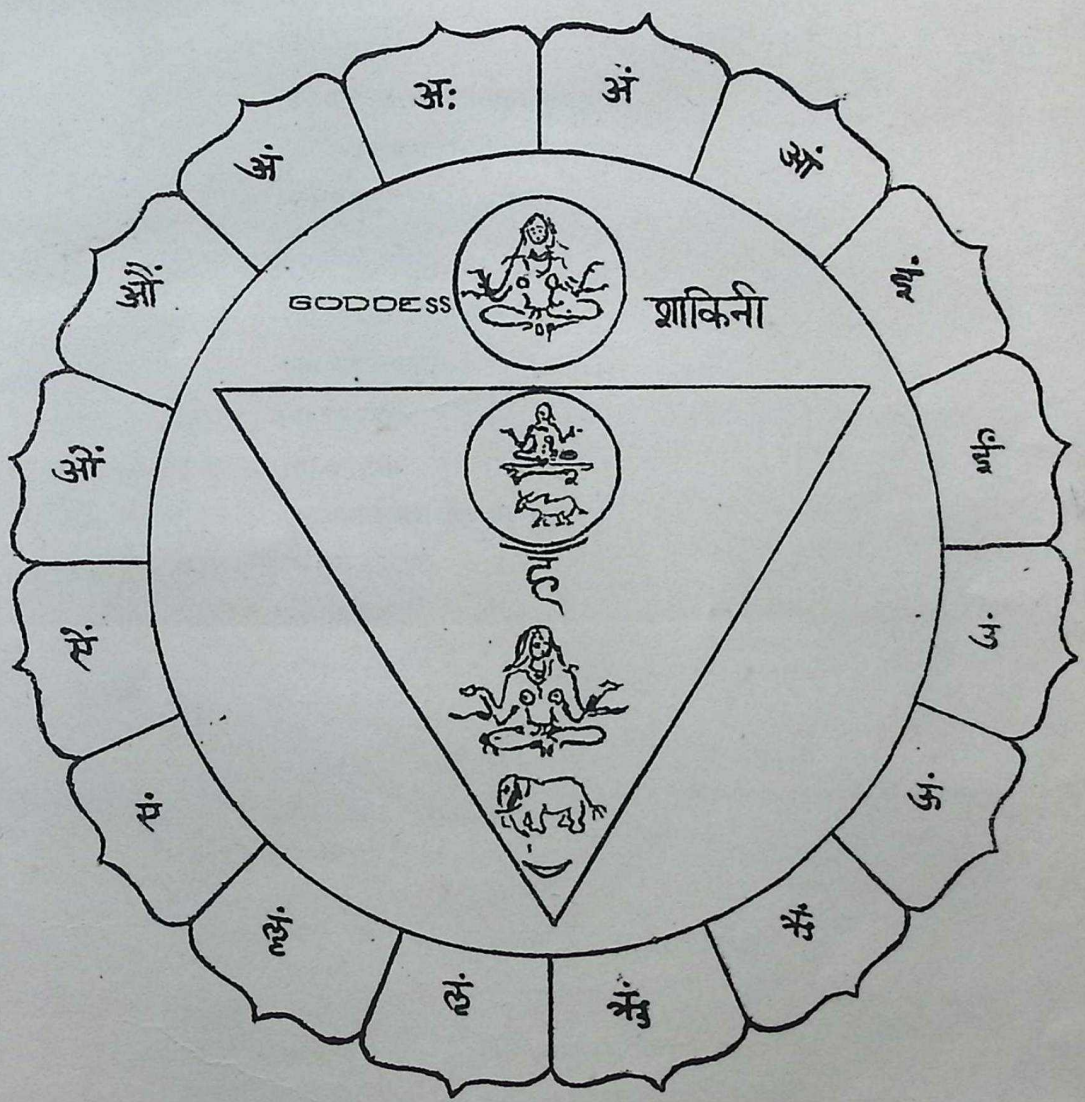
THROAT.

तपोलोकः

अर्धनारीश्वरः

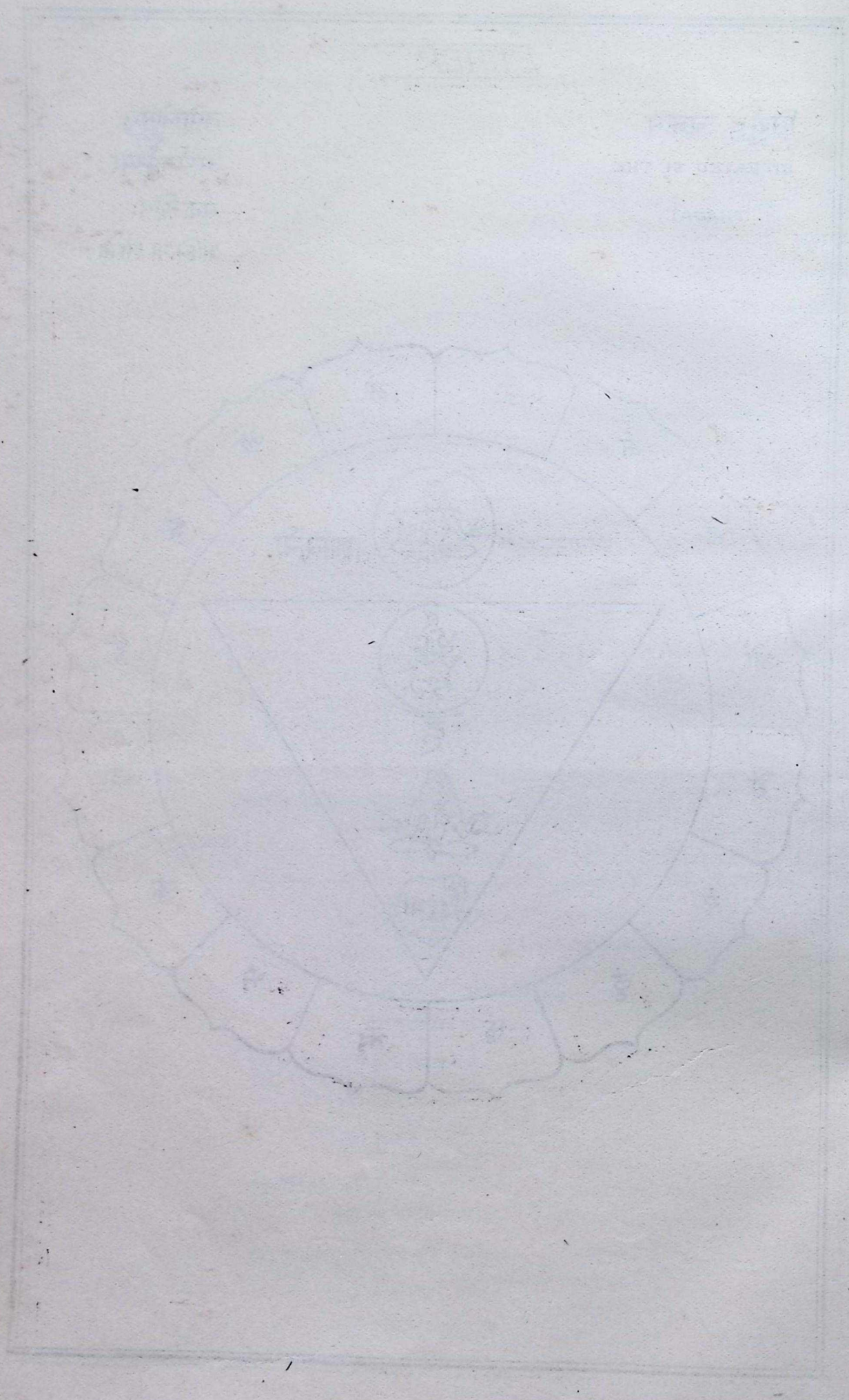
सदाशिवः

शाकिनी शक्तिः



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(घ) चतुर्भुजम्

(ङ) पाश-अङ्कुश-वर-अभय-धरम्

(५) हं-बीजक्रोडे-सदाशिवः

(क) वृषभारूढः

(ख) सिंहासनेस्थितः

(ग) अर्धनारीश्वरः-अर्धसुवर्णाभः-

अर्धशुक्लः

(घ) पञ्चवक्तः

(ङ) त्रिनेत्रः

(च) दशभुजः

(छ) शूल-टङ्क-खड्ग-वज्र-दहन-नाग-इन्द्र-

घण्टा-अङ्कुश पाश-अभय युक्तकरः

(ज) अधोमुखः-अर्धचन्द्रशेखरः

(६) कर्णिकायां-शाकिनी-शक्तिः

(क) चन्द्रमण्डल मध्ये स्थिता

(ख) अस्थ्यासना

(ग) शुक्लवर्णा

(घ) चतुर्भुजा

(ङ) पाश-अङ्कुश-धनुः-शर-करा

(च) पञ्चवक्त्रा

(छ) त्रिनेत्रा

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 4.	Characteristics.
(4) अनाहतचक्रम् —	(1) It is situated in the region of the heart. (2) Is resembles बन्धूक in colour; (3) It has twelve equidistant points at angular intervals. These points are distinguished by the following alphabets (a) कं to ठं ; (4) In the centre, the following are found, namely :— (a) A hexagon : forming the seat of nitrogen, which resembles smoke; (b) The flaming orb of the sun; (c) A flaming triangle; (d) The यं representing nitrogen resembling smoke in colour. (e) ईशः resembling a duck (हंसः) (g) A triangle gold-coloured; sensitive, and excited (h) The still flame of soul; (i) Red, up-pointed, eight-pointed star. (j) The centre of heart activity, etc.

षड्चक्रनिरूपणव्याख्यायाम्

अनाहतचक्रम्

(१) द्वादशदलम्

(क) बन्धूकाभम्

(ख) सिन्दूराभैः सविन्दुभिः ककारादिवर्णै-
र्युक्तं द्वादशदलम्

(२) द्वादशदल कार्णिकायां षट्कोणम्

(क) वायुमण्डलम्-धूमाभम्

(३) षट्कोणस्योपरि-सूर्य्यमण्डलम्

(४) सूर्य्यमण्डलमध्ये त्रिकोणम्

(क) विद्युत्कोटिनिभम्

(५) सूर्य्यमण्डलस्योर्ध्वे वायुबीजम्

(क) कृष्णसाराधिरूढम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

NITROGEN .

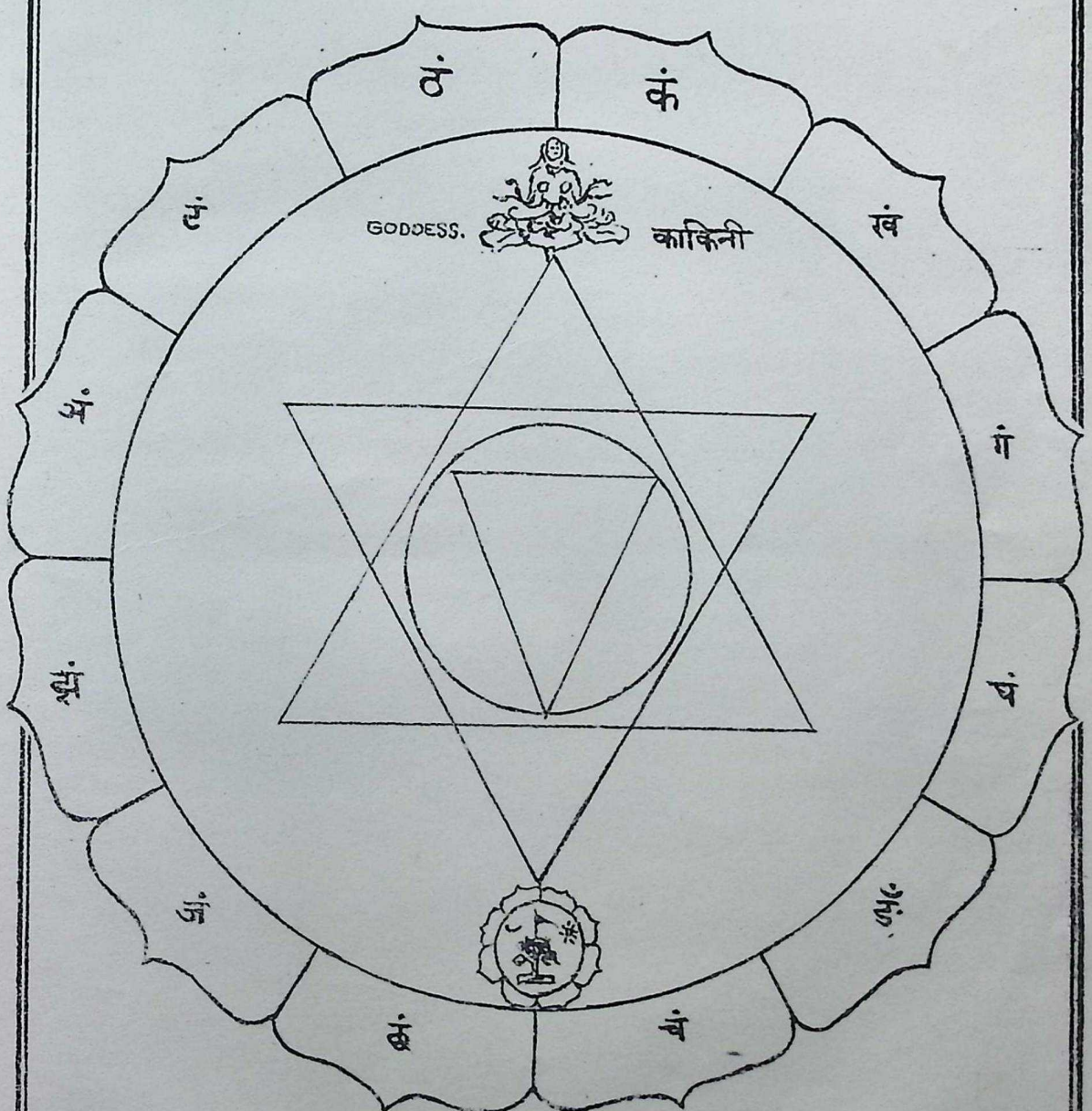
अनाहत चक्रम्

जन लोक :

ईशः

SITUATED IN THE HEART.

काकिनी शक्तिः



8 PETAL-LOTUS

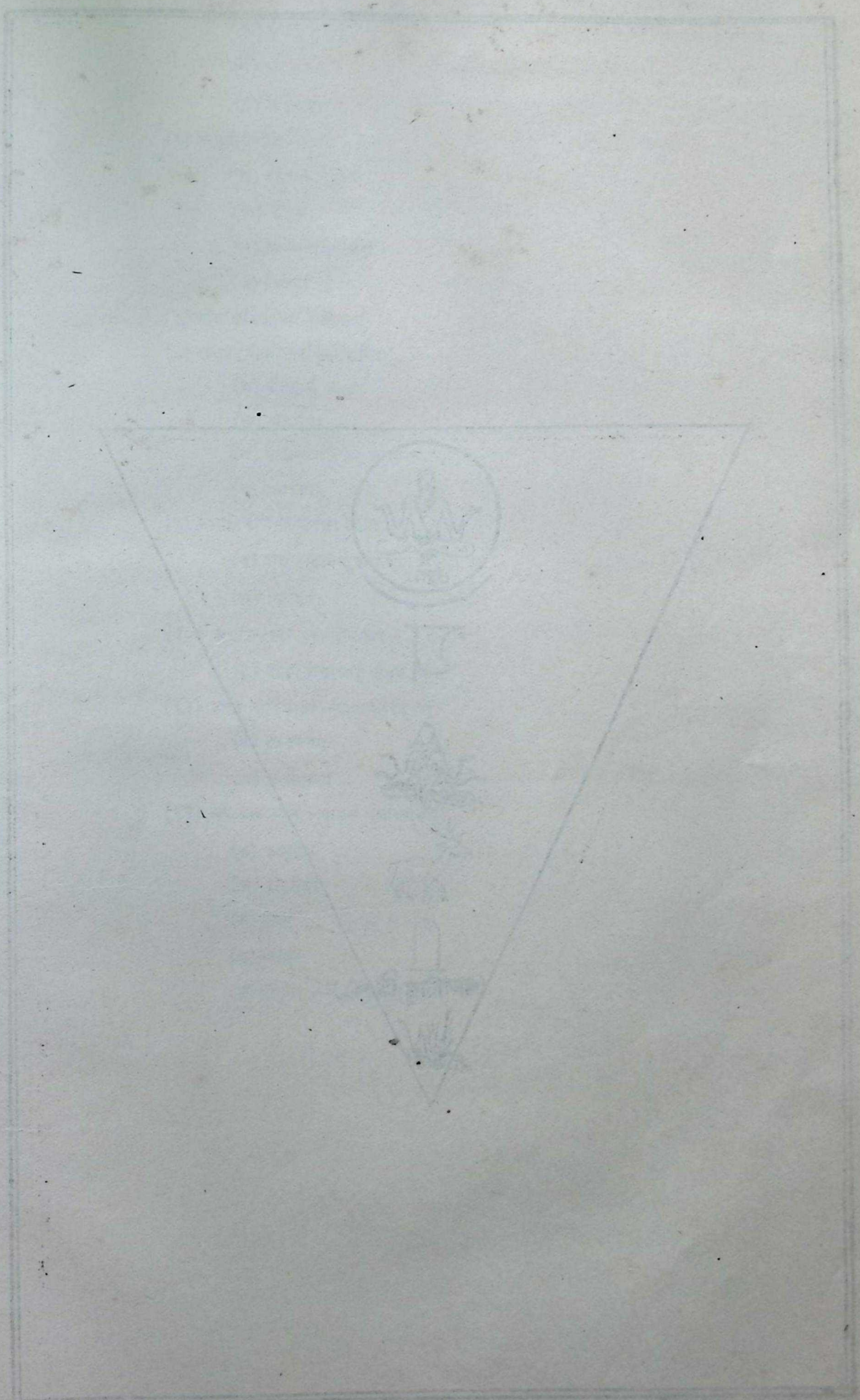
(क) ONE TREE
(ख) ONE PLATFORM
(ग) ONE CRESCENT
(घ) ONE SUN
(ङ) ONE FLAG.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

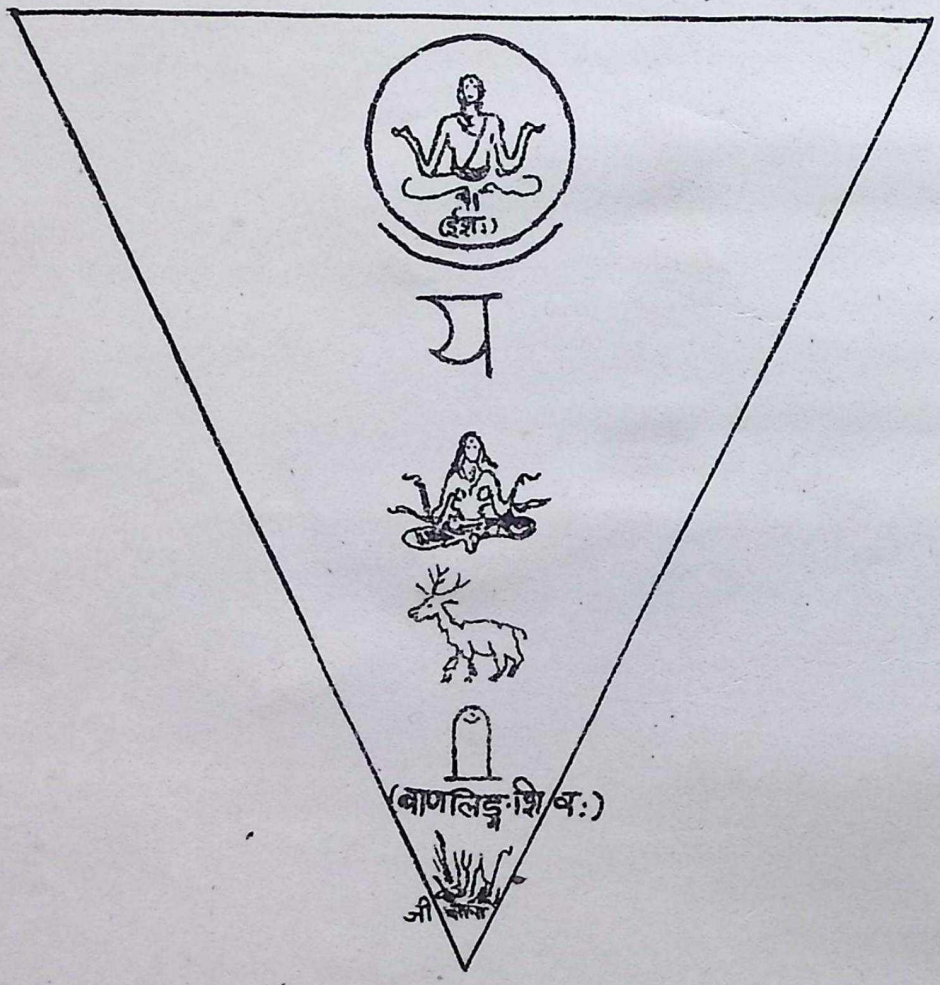
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(ख) धूमधूम्राभम्

(ग) चतुर्भुजम्

(घ) अंकुशहस्तम्

(६) वायुबीजक्रोडे—ईशः

(क) हंसाभः

(ख) द्विभुजः

(ग) वर—अभय-करः

(घ) त्रिनेत्रः

(७) अत्र कर्णिकायां रक्तपद्मम्

(८) रक्तपद्मोपरि-काकिनी-शक्तिः

(क) पीतवर्णा

(ख) चतुर्भुजा

(ग) पाश-कपाल-वर-अभय-करा

(घ) पीतवस्त्रा

(९) मध्यत्रिकोणे-वाणलिङ्गः शिवः

(क) अर्धचन्द्रबिन्दुरूपमस्तकः

(ख) स्वर्णवर्णः

(१०) वाणलिङ्गस्याधः—जीवात्मा

(क) दीपकलिकाकार हंसरूपी

(११) एतत् कर्णिकाधः—अष्टदलपद्मम्

(क) रक्तवर्णम्

(ख) उर्ध्वमुखम्

(१२) अष्टदल पद्मे—मानस पूजास्थानम्

(क) कल्पवृक्ष

(ख) रत्नवेदी

(ग) चन्द्र

(घ) आतप

(ङ) पताका — युतम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 5.	Characteristics.
(5) मणिपूरचक्रम्	(1) It is situated in the region of the navel ; (2) It resembles the clouds in colour ; (3) It has ten equidistant points at angular intervals. These points are distinguished by the following alphabets, namely :— (a) डँ to फँ (4) In the centre the following are found, namely :— (a) A triangle ; (b) A Swastika ; (c) A "वह्निमण्डलम्" red in colour, the seat of oxygen ; (d) The "रँ" representing oxygen, red in colour ; (e) The figure of Rudra, on a bull, red in colour, with two hands covered with ashes, old in appearance ; (f) A red lotus ; (g) "लाकिनी", blue in colour, looking blood-thirsty.

षड्चक्रनिरूपणव्याख्यायाम्

मणिपूरचक्रम्

(१) दशदलम्

(क) मेघवर्णम्

(ख) नीलाभैः सबिन्दुभिः डकारादिभि-
र्दशवर्णैर्युतं दशदलम्

(२) दशदलकर्णिकायां त्रिकोणम्

(३) त्रिकोणबहिः

(क) स्वस्तिकम्

(ख) रक्तवर्णं वन्हिमण्डलम्

(४) वन्हिमण्डलमध्ये—रँ—इतिवन्हिबीजम्

(क) रक्तवर्णम्

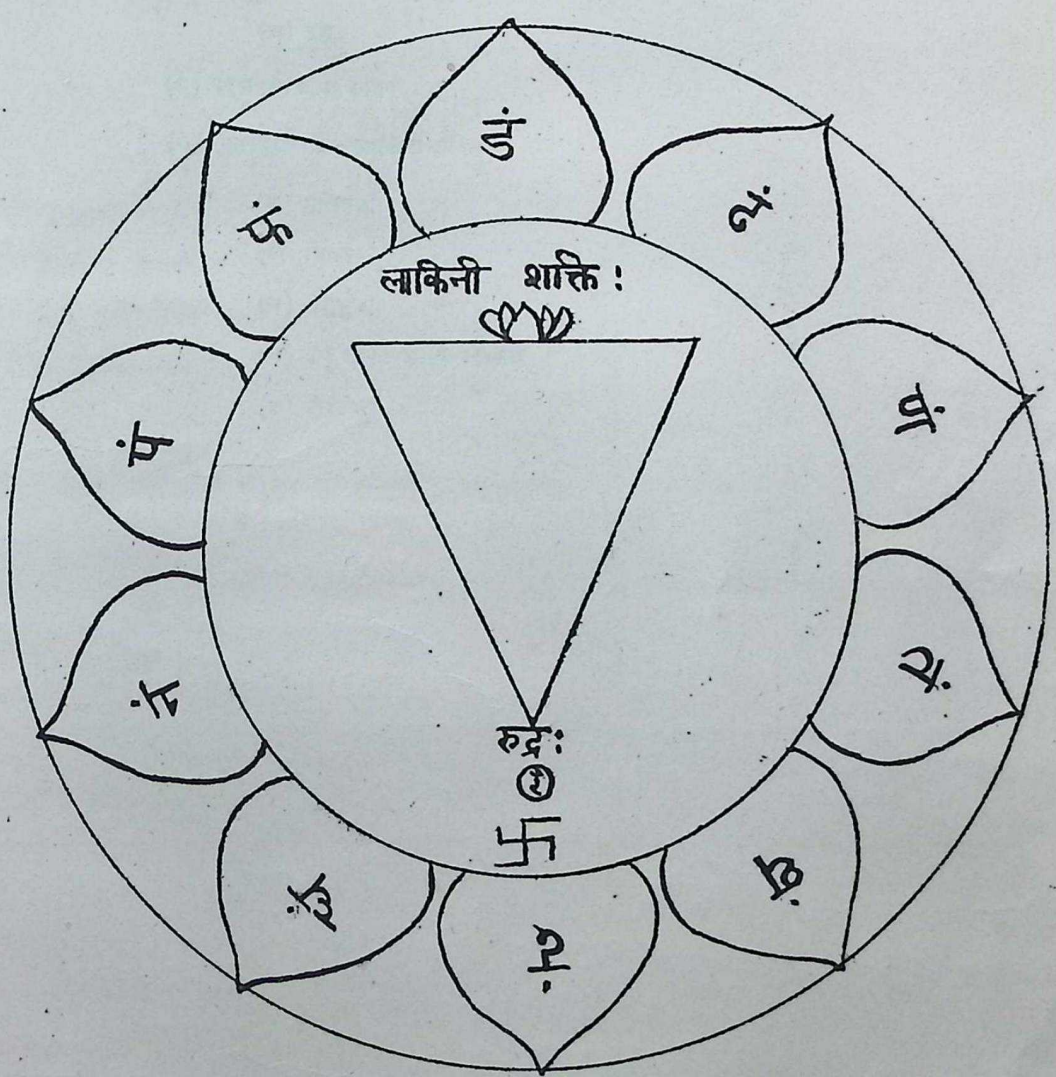
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

मणिपूर चक्रम्

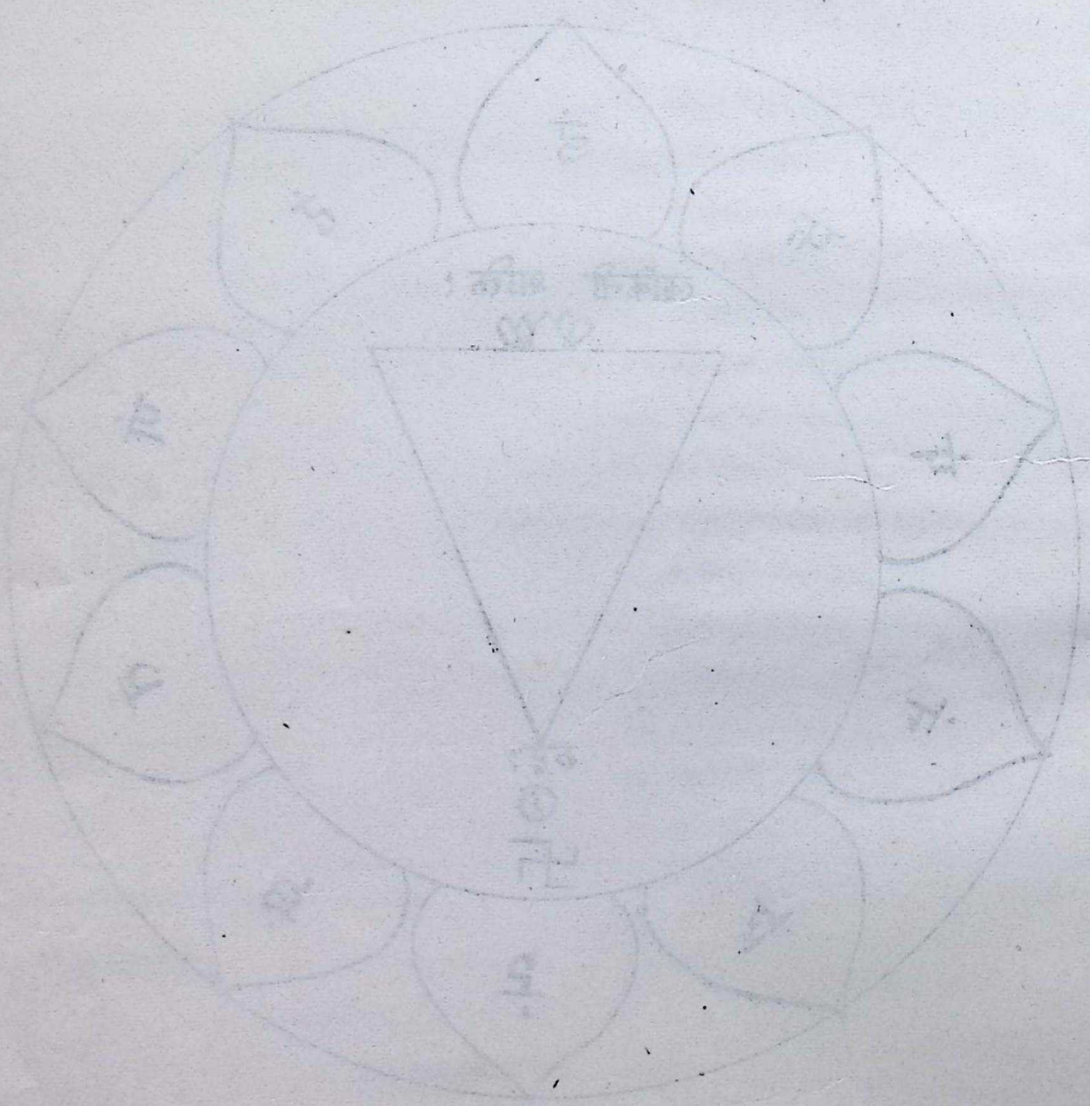
OXYGEN
वन्हि :

रुद्रः
लाकिनी शक्ति :



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(ख) मेषाधिरूढम्

(ग) चतुर्भुजम्

(घ) वज्र-शक्ति-वर-अभय-धरम्

(५) रँ-बीजक्रोडे — रुद्रः

(क) वृषारूढः

(ख) रक्तवर्णः

(ग) द्विभुजः

(घ) वर-अभय-धारी

(ङ) शुक्लः

(च) वृद्धः

(६) पद्मकर्णिकायां रक्तपद्मम्

(७) रक्तपद्मोपरि—लाकिनी-शक्तिः

(क) नीलवर्णा

(ख) त्रिवक्त्रा

(ग) चतुर्भुजा

(घ) वज्र शक्ति-अभय-वर-करा

(ङ) घोरदंष्ट्रा

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 6.	Characteristics.
(6) स्वाधिष्ठानचक्रम्—	(1) It is situated in the region above the genital organ; (2) It is like vermillion in colour; (3) It has six equidistant points at angular intervals. These points are distinguished by the following alphabets, namely :— (a) वँ to लँ (4) In the centre, the following are found namely :— (a) Eight pointed lotus, white in colour with a crescent in the centre, the seat of hydrogen; (b) The "वँ" representing hydrogen: (c) The yellow, youthful, form of विष्णुः over an eagle; (d) A red lotus. (e) "राकिणी" black in colour, dreadful and hungry in appearance.

षड्चक्रनिरूपणव्याख्यायाम्

स्वाधिष्ठानचक्रम्

(१) षड्दलम्

(क) सिन्दूर वर्णम्

(ख) तडिदाभैः सबिन्दुभिः व-भ-म-य-र-ल

इति षड्वर्णैर्युतं षड्दलम्

(२) षड्दलकर्णिकायाम्—अम्भोजमण्डलम्—

(क) शुक्लवर्णम्

(ख) मध्यस्थलेऽर्धचन्द्रयुक्तम्

(ग) अष्टदलम्

(३) अष्टदल पद्ममध्ये-वँ-इति वरूणबीजम्

(क) मकराधिरूढम्

(ख) पाशहस्तम्

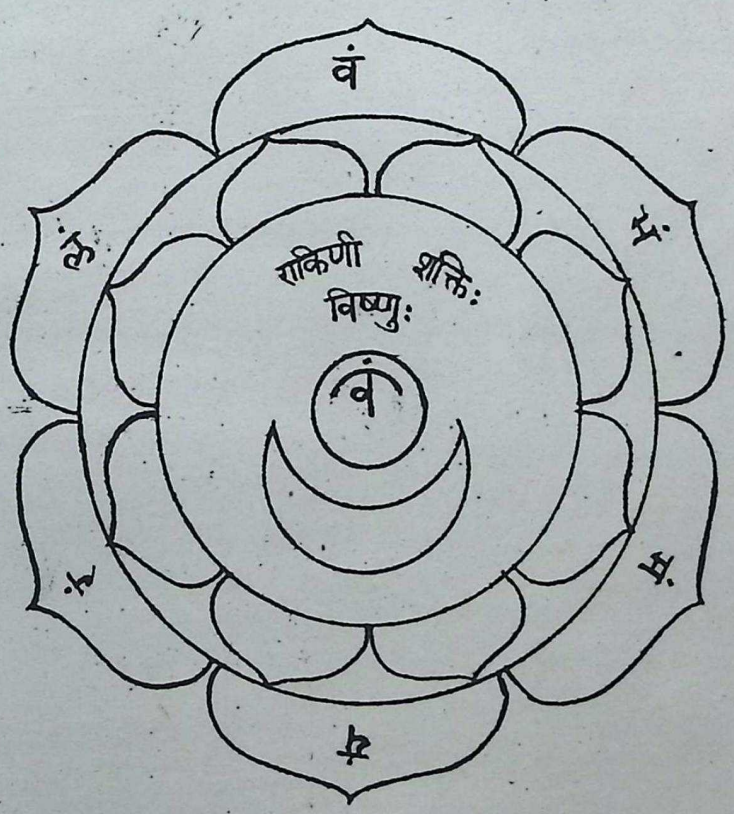
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

स्वाधिष्ठानचक्रम्

जलं
HYDROGEN

विष्णुः
राकिणी शक्तिः



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(४) वँ-इत्यस्यक्रोडे विष्णुः

(क) गरुडोपरिस्थितः

(ख) चतुर्भुजः

(ग) शंख-चक्र-गदा-पद्म-धारी

(घ) पीताम्बरः

(ङ) वनमाला-श्रीवत्स-कौस्तुभ-धारी

(च) युवरूऽपः

(५) रक्त पद्मोपरि राकिणी-शक्तिः

(क) श्यामवर्णा

(ख) चतुर्भुजा

(ग) शूल-अव्ज-डमरू-टङ्क-धरा

(घ) त्रिनेत्रा

(ङ) कुटिल दंष्ट्रा

(च) भयङ्करी

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Ganglion or Chakra No. 7.	Characteristics.
(7) मूलाधारचक्रम्—	(1) It is situated in the region below the genital organ; (2) It is red in colour; (3) It has four equidistant points at angular intervals. The points are distinguished by the following alphabets namely :— (a) वँ, शँ, षँ, सँ (4) In the centre, the following are found namely :— (a) A four-pointed, yellow, star, which is the seat of carbon; (b) ब्रह्मा, an infant, yellow, with four hands, on an elephant, (c) Infant ब्रह्मा with four faces, red in colour. (d) A red lotus. (e) Red, four-handed, डाकिनी शक्तिः (f) A luminous triangle. (h) "क्लीं" red in colour; (i) Black "लिंग" (j) "कुण्डलिनी" in the shape of 3½ circles (k) "चित्कला" in the shape of a rod.

षड्चक्रनिरूपणव्याख्यायाम्

मूलाधारचक्रम्

(१) चतुर्दलम्

(क) रक्तवर्णम्

(ख) व-श-ष-स-इति सुवर्णाभैश्चतुर्वर्णैर्युतं चतुर्दलम्

(२) तत् कर्णिकायां धरामण्डलम्

(क) चतुष्कोणम्

(ख) अष्टशूलावृतम्

(ग) पीतवर्णम्

(३) तन्मध्ये-धराबीजम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CARBON.

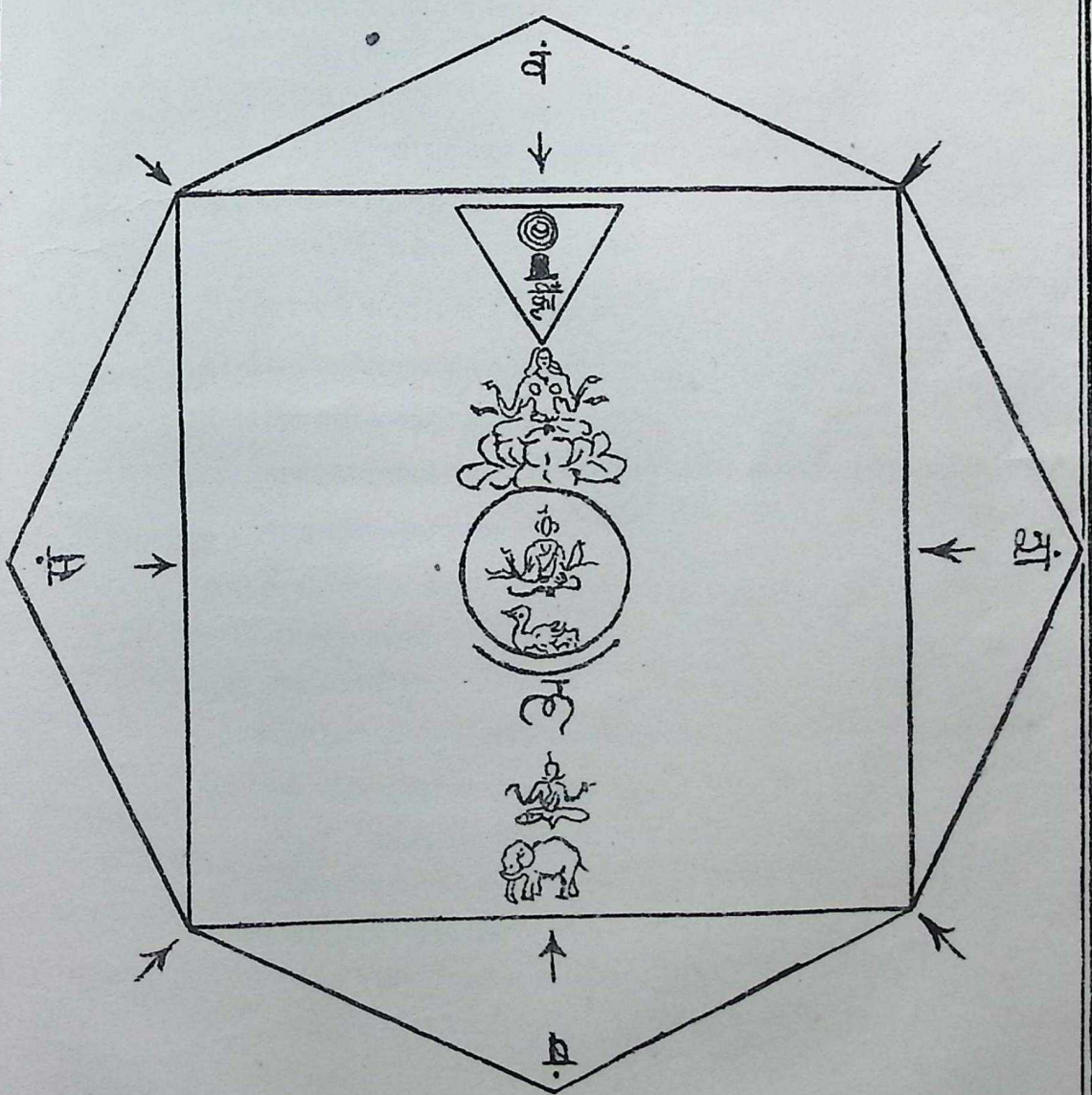
मूलाधार चक्रम्

SITUATED BELOW THE GENITAL ORGANS.

भूर्लोक:

ब्रम्हा

डाकिनी शक्ति:



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(४) धरावीजस्याधस्ताद् ब्रह्माचतुर्भुजः

(क) ऐरावतारूढः

(ख) पीतवर्णः

(ग) वज्रहस्तः

(५) धराबीज बिन्दुमध्ये-शिशुरूपो-ब्रह्मा

(क) रक्तवर्णः

(ख) चतुर्भुजः

(ग) दण्ड-कमण्डलू-अक्षसूत्र-अभय-हस्तः

(घ) चतुर्मुखः

(६) तत् कर्णिकायां रक्तपद्मम्

(७) रक्तपद्मोपरि-डाकिनी-शक्तिः

(क) रक्तवर्णा

(ख) चतुर्भुजा

(ग) शूल-खट्वांग-खड्ग-चषक-हस्ता

(८) कर्णिकामध्ये त्रिकोणम्

(क) विद्युदाकारम्

(९) त्रिकोणमध्ये कामवायुः कामबीजँ रक्तवर्णम्

(१०) त्रिकोणस्योपरि स्वयम्भूलिंगः श्यामवर्णः

(११) लिंगस्योपरि-कुण्डलिनी शक्तिः

सार्धत्रिवलया कारा—

*(कुण्डलिनी=शब्दब्रह्मरूपा)

(१२) तदूर्ध्वे-लिंगाग्रे-चित्कला

दण्डाकारेणस्थिता—

*(क) शाक्तानन्दतरंगिण्याम्

*कला=कुण्डलिनी=सैवनादशक्तिः=शिवोदिता ।

(ख) तन्मध्ये परमाकलातिकुशला सूक्ष्मातिसूक्ष्मा परा
नित्यानन्द परंपरातिविगलत् पीयूषधाराधरा ।
ब्रह्माण्डादिकटाहमेव सकलं यद्भासया भासते
सेयं श्रीपरमेश्वरी विजयते नित्यप्रबोधोदया ॥

(षटचक्र निरूपणेद्वादशः श्लोकः)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(क) १ नित्यानन्दो = निर्गुणंब्रह्म

तस्मात् = सगुणाविर्भावः (२)

सगुणात् = शक्तिः (३)

शक्ते = नादः (४)

नादाद् = बिन्दुः (५)

बिन्दो = कुण्डलिनी (६)

(ख)

नित्यानन्दो

=

निर्गुणंब्रह्म

↓

सगुणंब्रह्म

↓

शक्तिः

↓

नादः

↓

बिन्दुः = (·)

↓

कुण्डलिनी

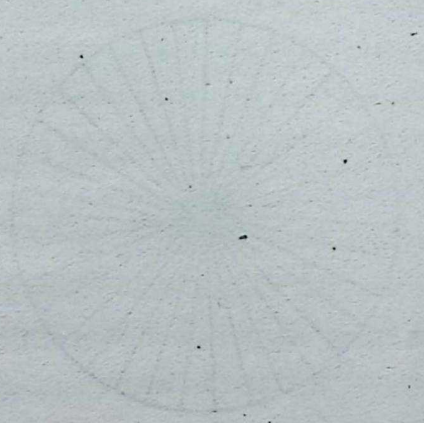
=

चित्कला = (˘)

= कुण्डलिन्यन्तर्वान्तररूपा = चित्कला

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

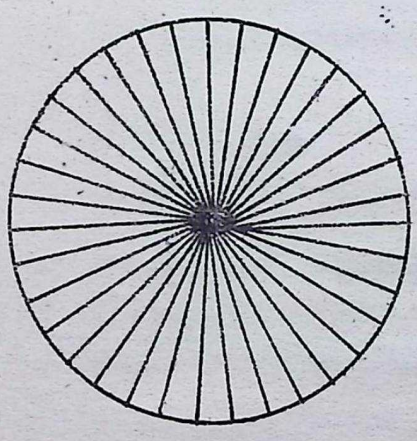


Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

D. G. No. 11

GANGLION



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The minute details of the ganglions, which have been given in the preceding pages, are not exactly the details, which are found in the human body. One would look in vain for the outlines of an antelope, a bull, a crocodile, a duck, an eagle, an elephant, a flag, a lamb, a tree, not to mention the various forms of symbols, gods, and goddesses in the ganglions. These details are prescribed in the Tantras as appropriate to the ganglions for the purposes of meditation. No satisfactory explanation is given in the Tantras for elaboration of the ganglions into these fantastic shapes. In the human body, a ganglion is found to exist in the form shown in diagram No. 11.

The symbol of ॐ represents the process of हठयोगः which leads to the realisation of oneness between the individual soul and the universal soul. This process involves the following steps, namely : –

(1) Knowledge of (a) नाडी (b) लिंग (c) व्योमपञ्चकम् (d) शिवः and (e) शक्तिः connected with the six ganglions;

(2) Lifting of Kundalini from Muladhara ganglion, passing it through स्वाधिष्ठानम् , मणिपूर , अनाहत , विशुद्धि and आज्ञा ganglions to ब्रह्मपद्म् situated in सहस्रार; and

(3) The reverse process of return of Kundalini to मूलाधार ganglion.

It has been stated in the preceding paragraphs (and it has been shown in the accompanying diagrams) that each ganglion is marked with a certain number of alphabets. These alphabets form part of the series of alphabets, which begins with अ and ends in ह. The ganglions and the alphabets (अ to ह) always go together. In other words, the alphabets, अ to ह, represent the associated ideas, namely, the ganglions. As, however, the alphabets, अ to ह, or अहम् , or ॐ, are synonyms, the symbol of ॐ represents —

(a) The ganglions,

(b) The functions of the ganglions, and

(c) The characteristics of the ganglions.

IV,

The symbol of ॐ is composed of the following minor symbols, namely :–

(1) . A dot ;

(2) ˘ A curve pointing upward ;

(3)) A curve turned to the left ;

(4)) A second curve turned to the left ;

(5) —० A line ending in a circle on the right. These minor symbols arranged in a particular order give the figure, ॐ thus :—

(1) and (2) combine into ...	ॅ
(3) and (4) combine into ...	3
(5) is appended to the combination of (1), (2), (3), and (4) ...	3–ॅ०

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

These minor symbols represent the following facts in Tantra namely :—

(1) ॰ represents चित् lying in the company of शिवः and परमशिवः

(2) 3 represents प्रकृतिः

(3) —० represents पुरुषः

The union of पुरुषः (=—०) and प्रकृतिः (3) leads to the reproduction of forms of life.

The following symbols are found, in Biology, to represent the following facts, namely :—

(1) . Granule

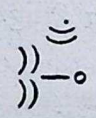
(2) ≍ Chromatin coils

(3)))) Chromatin coils

(4)))) Chromatin coils

(5) —० Male cell, the sperm

These objects appear in a reproductive cell, when it is reaching maturity. Put together, they appear as in the following figure :



This biological figure of a reproductive cell resembles in every detail with the Tantric symbol of reproduction (ॐ) (See Chapter IV for further diagrams on Biology.)

The symbol of ॐ represents, therefore, the process by which living organisms reproduce themselves.

V.

The symbol of ॐ is composed of the following minor symbols namely:—

(1) 3 = ∩∩ The two bowls.

(2) — = ‖ A rod hollow in the centre ;

(3) 0 = ▽ another bowl.

These minor symbols, arranged in a particular order give the figure, ॐ thus :—

(1) The symbols (1) and (2) combine into 3— = ∩∩ ‖

(2) The symbols (1), (2) and (3) combine into ३-० = ∩∩ ‖ ▽

These minor symbols represent the following facts in Tantra namely :—

(1) ∩∩ Represents the two halves of the skull enclosing the brain ;

(2) ‖ Represents the spinal cord where the various Nadis, Lingas, व्योमपञ्चकम्, शिवः, शक्तिः and the six ganglions are situated ;

(3) ▽ Represents the कुलकुण्डम् situated at the bottom of the spinal cord, wherein the कुण्डलिनी resides.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The combination of these symbols represents, in rough outlines, the Vedic world or ब्रह्माण्डम् thus :—

(1) ⌒ ; = ; ▽

(2) , or or, , (or ०--०)

In anatomy, in the human skeleton, an exact replica of the above figure is found.

The skeleton closely resembles the Tantric symbol of ब्रह्माण्डम्

(See the diagrams on Anatomy in Chapter IV).

The symbol of ॐ, therefore, represents the world covered by the movement, upward as well as downward of कुण्डलिनी.

VI.

The symbol of ॐ is composed of the following minor symbols namely:—

(1) ॅ A semi-circle with a dot in the centre ;

(2) ◌ A pair of curves ;

(3) ◌ A circle at the end of a straight line.

These minor symbols, arranged in a particular order give the figure, ॐ thus :—

(1) The symbols Nos. (1) and (2) combine into ◌ॅ

(2) The symbols Nos. (1), (2) and (3) combine into ◌ॅ० or ॐ.

The minor symbols represent the following facts, in Tantra namely :—

(1) ॅ or (Lotus gesture) (कमल मुद्रा)

(2) ◌ or (Obeisance gesture) (प्रणाम मुद्रा)

(3) ◌ or (Instructive gesture) (ज्ञान मुद्रा)

The symbol of ॐ, therefore, represents gestures in general. As gestures express volition, the symbol of ॐ represents volition in general, (इच्छा=ॐ).

As already stated in the preceding pages, the symbol of ॐ represents all the alphabets, अ to ह (and क्ष). These alphabets constitute the components of every word. Every kind of knowledge is conveyed by means of words. The symbol of ॐ, therefore, represents knowledge in general, (ज्ञानम्=ॐ).

The symbol of ॐ is composed of the following minor symbols namely:—

(1) . A minute particle of dust ;

(2) ◌ A curvilinear upward motion ;

(3)) A curvilinear sideways motion ;

(4)) A repetition of the curvilinear sideways motion ;

(5) — A horizontal motion ;

(6) 0 A circular motion.

Motion means action. Every action takes place in space. Space is full of particles of matter. The symbol of ॐ, therefore, represents action in general, which is a form of circumgyration around the nucleus of matter (क्रिया=ॐ).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

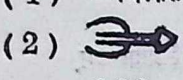
Every volition, knowledge and action, is pervaded by ॐ.

Volition, knowledge and action, are the diverse manifestations of one and the same Sakti (शक्तिः=ॐ).

VII.

The symbol of ॐ is composed of the following minor symbols namely:—

(1) ॅ =चित्कला= Or the seat of Sakti, and

(2)  =3-० } =The bee with six legs or the individual soul characterised with the six functions of :—

=विरिञ्चि नामाचञ्चरीकः

(1) Perception of (a) शब्दः (b) रूपम् (c) रसः (d) गन्धः (e) स्पर्शः and

(2) मनः .

The combination of the two symbols into ॐ represents the fact that the functions of the individual soul, such as the above five perceptions and मनः are derived from शक्तिः (=ॐ).

VIII.

The symbol of ॐ is composed of the following minor symbols namely:—

(1) ॅ Represents the face ;

(2) ०० = ३ Represents the pair of breasts ;

(3) ० = ० Represents the female genital organ.

The combination of the minor symbols, represents the aids and appliances of love, which is a manifestation of शक्तिः (See chapter IV for further diagrams on Erotics).

IX.

The symbol of ॐ is composed of the following minor symbols namely:—

(1) ॅ The secret in the heart of concrete objects (The nucleus of matter).

(2) ~ = } What conveys the life-giving fluid to the roots, the trunks,, the leaves, and the flowers of plants. (See diagrams on Botany in Chapter IV.)

(3) ψ }

(4) ♪ The organ of satisfaction of desires ;

(5) =३ The boats to cross the sea of worldly misery.

The combination of these minor symbols into ॐ represents the fact that it is शक्तिः which is manifest in diverse ways :—

(a) As the nucleus of matter ;

(b) As रसः in plants ; and

(c) As love in living beings.

To know the true nature of शक्तिः is to cross the world's sea of misery. The favour of शक्तिः is necessary to have such knowledge. शक्तिः reveals herself only to those who deserve her favours.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

X.

The symbol of ॐ is composed of the following minor symbols namely:—

(1) . Represents the pollen or the male fertilising element ;

(2) ⌣ Represents the seat of pollen ;

(3) ⚲ Represent the ovules (or the female germ cells) ;

(4) ⸗ The agent carrying the pollen to the ovules (such as the bee or विरिञ्चि नामाचञ्चरीकः).

The combination of these minor symbols into the symbol of ॐ represents the process by which fertilisation occurs, in flowers.

In the tiny pollen, the causes of the future tree, flowers, fruits, and seeds are incorporated. The rudiments of form, taste, smell, touch, etc., which are to be found at a later stage of development, must be said to have been present in the tiny pollen from the very beginning. That pollen, which is so easily wafted by the breeze, is seen to grow and develop a weight which challenges the capacity of a large number of men to bear. When the process of development comes to an end, all the majestic forms disappear and nothing remains with the exception of the tiny pollen,

The source of growth, development, and decay is this pollen. This pollen is the manifestation of शक्तिः .

The processes of growth, development and decay are busily going on, not only in plants in the above illustration, but in every object around us of which we can be possibly aware of. The cause of these processes can only be described as शक्तिः (= ॐ).

The human powers of comparison, analysis and judgment fail to go beyond शक्तिः , in explaining the phenomena in nature. What is manifest as cause or as effect is nothing but शक्तिः . Such a conception of शक्तिः is sought to be conveyed by the symbol of ॐ .

---

* The Interpretations numbered 1 to 10 are based on the following authorities :—

(1) आनन्दलहरी (श्रीमच्छङ्कराचार्य्यः) ।

(2) षडचक्रनिरूपणम् ।

(3) An outline of the universe – J. G. Crowther.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CHAPTER IV.

SUGGESTED INTERPRETATIONS.

* सर्वेवेदायत्पदमामनन्ति । तपांसि सर्वाणि च यद् वदन्ति
यदिच्छन्तो ब्रह्मचर्य्यं चरन्ति तत्तेपदं संग्रहेण ब्रवीमि ओमित्येतत् ॥ १ ॥
एतद्ध्येवाक्षरं ब्रह्मह्येतदेवाक्षरं परम् ॥ एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ २ ॥

(कठोपनिषद्–प्रथमेऽध्याये–द्वितीयवल्ल्याम्-)

The results of an independent inquiry into the components of the symbol of ॐ are given in this chapter. At the very first glance, without taking the trouble to go into the roots of the matter before them, critics may be inclined to dismiss it as a phigment of the brain. To those persons, who refuse to study, there is no branch of knowledge which can be of any use. Those persons, who are inclined to study, would, however, find that there is hardly an object in this world which is unworthy of study. This chapter is likely to be of some use to the latter.

A comparison of the components of the symbol of ॐ with the elements of the various branches of knowledge reveals a striking similarity. If this similarity is the result of a fortuitous accident, the symbol of ॐ loses its importance and the importance attached to it in the Vedas and the commentaries on the Vedas as well as the Tantras becomes fictitious. How has the symbol of ॐ come to be regarded as the मन्त्रराजः (The supreme symbol) or as ब्रह्म (The principle governing the universe) ? An explanation is to be sought after. The explanation is not available by treating the design of ॐ as accidental. In the absence of any other satisfactory explanation, recourse is to be had to the conclusion that all the elements of all the phenomena in nature, are put together and skilfully arranged by the ancient seers of Bharata-varsha in the forms of the components of ॐ. These seers, in their anxiety to hand their knowledge down to posterity prescribed ॐ as the fittest object for daily contemplation. Hence, the importance of ॐ.

By following the well-known method of combining analysis and

---

* The target aimed at by those who practise austerity (ब्रह्मचर्य्यम्) in the course of their study of the vedas, the objective for the attainment of which sacrificial rites and, pinances are prescribed as auxiliary aids, and the ultimate state contemplated by all the vedas is, I tell you (so says Mrityu to Nachiketa), in short, verily this ॐ. This alphabet, ॐ, is ब्रह्म indeed. This alphabet represents an entity transcending all. By simply understanding this alphabet, ॐ, one attains the fulfilment of one's wishes.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

synthesis, the symbol of (ॐ) is found to represent the elements of the following branches of knowledge, namely :—

(1) Alphabets : (Deva-Nagaree)
(2) Anatomy (or Ayurveda-Medicine)
(3) Arithmetic ;
(4) Artha-Shashtram (or Economics) :
(5) Bacteriology ;
(6) Biology ;
(7) Botany ;
(8) Buddhism: (Symbolised by the Budhist Stupa) ;
(9) Vyakaranam (or Panini's grammar)
(10) Dhanurveda (or the science of warfare) ;
(11) Forms of life ;
(12) Gandharva-Vidya (or music) ;
(13) Geography :
(14) Jyotis shastram (or Astronomy)
(15) Kama-Shastram (or Erotics) ;
(16) Karma-Kandam (or Yajurveda)
(17) Logic ;
(18) Mantra (or Rigveda) ;
(19) Physics ;
(20) Shilpa-Shastram (or Architecture) and
(21) Tantras.

In the accompanying diagrams, the symbol of AUM (ॐ) is analysed into its component elements. The component elements of the twenty-one branches of knowledge, listed above are also analysed in the same diagrams. Those elements combined in a particular way, result in the emergence of the form of the symbol of ॐ. The very elements, combined in different ways result in the emergence of the forms of the elements of all the twenty-one branches of knowledge mentioned above. The process of analysis and synthesis which is clearly shown in the diagrams, is explained in the following notes.

EXPLANATORY NOTES ON DIAGRAMS.

Alphabets :— Diagrams Nos. 12 to 20.

The script used in the Sanskrit language is called Devanagaree (देवनागरी). Devanagaree is popularly known to have *fifty-three alphabets. According to the grammarian Panini, the human breath follows various paths, comes in contact with the various complicated parts of human anatomy, and develops into the various 63 ~~53~~

* अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः = १६
क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म = २५
य र ल व श ष स ह ळ क्ष त्र ज्ञ = १२
= ५३

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

or 53 alphabets which are found in the Sanskrit language. Panini's* description of the alphabets is given in the foot-notes. Panini does not, however, explain the reason why the sound A (३) should be represented by the characteristic symbol of (अ) and not by any other alternative symbol. There is a school of thought, which holds that the form of the symbol of (३) represents in outline the larnyx, which must come into activity before the sound of (३) is produced. This theory fails completely to satisfy the critical mind in as much as the larnyx must come into activity not only in pronouncing (३) but also in pronouncing K (क), Kh (ख), Ga (ग), Gha (घ), Na (ङ), Ha (ह) and HAHA (विसर्गः) etc, =: whose outlines are different from the outline of (अ). Similarly, in the cases of the outlines of the remaining alphabets of Deva-Nagaree, the explanation based solely on human anatomy, appears quite illogical. The origin of the outlines of the Deva-Nagaree alphabets is to be traced, elsewhere, probably to the outlines of various objects in nature. To trace their origin is not the object of this book. Here, it is sufficient, to analyse them into their components and (2) to compare them with the components of (ॐ).

The plates of diagrams numbered, 12, 13, 14, 15, 16, 17, 18, 19 and 20 are devoted to alphabets. In these nine plates of diagrams, the top columns show the elements into which the symbol of AUM (ॐ) can be analysed. In all these columns, there are six elements numbered, 1, 2, 3, 4, 5 and 6. In the subsequent columns, in each plate of diagrams, the elements of the alphabets are analysed and shown under distinctive numbers.

In the plate of diagrams numbered 12, the following facts are demonstrated, namely :—

(1) That the alphabet अ emerges from a combination of No. 1, 2, 5 and 3 elements of ॐ

(2) ,, ,, ,, आ emerges from – 1, 2, 5 and 3 ,,

(3) ,, ,, ,, इ ,, ,, – 1, 2, 3 and 4 ,,

---

* त्रिषष्टिश्चतुःषष्टिर्वा वर्णाः शम्भुमते मताः ॥

आत्माबुद्ध्या समेत्यार्थान् मनोयुङ्क्ते विवक्षया ।
मनः कायाग्नि माहन्ति स प्रेरयति मारुतम् ॥
मारुतस्तूरसि चरन् मन्द्रं जनयति स्वरम् ।
प्रातः सवन योगं तं छन्दो गायत्र माश्रितम् ॥
कण्ठे माध्यं दिनयुगं मध्यमं त्रैष्टुभानुगम् ।
तारं तार्तीय सवनं शीर्षण्यं जागतानुगम् ॥
सोदीर्णो मूर्ध्न्यभिहतो वक्त्रमापद्य मारुतः ।
वर्णान् जनयते तेषां विभागः पञ्चधास्मृतः ॥

– पाणिनीयशिक्षायाम् ।

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ALPHABETS.

ॐ	1	2	3	4	5	6
	)	)	–	०	⌣	·

अ	अ	1	2	5	3		
		)	)	⌣	।		

आ	आ	1	2	5	3	3	
		)	)	⌣	।	।	

इ	इ	1	2	3	4		
		)	)	–	०		

ई	ई	1	2	3	4	5	
		)	)	–	०	⌣	

उ	उ	1	2				
		)	)				

ऊ	ऊ	1	2	5			
		)	)	⌣			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ALPHABETS.

ॐ	1	2	3	4	5	6
	)	)	–	०	◡	.

झ	झं	1	2	3	4	5	
		)	)	-	०	◡	

ञ	ञ्‌	1	3	5			
		)	–	◡			

ट	ट	1	2				
		)	)				

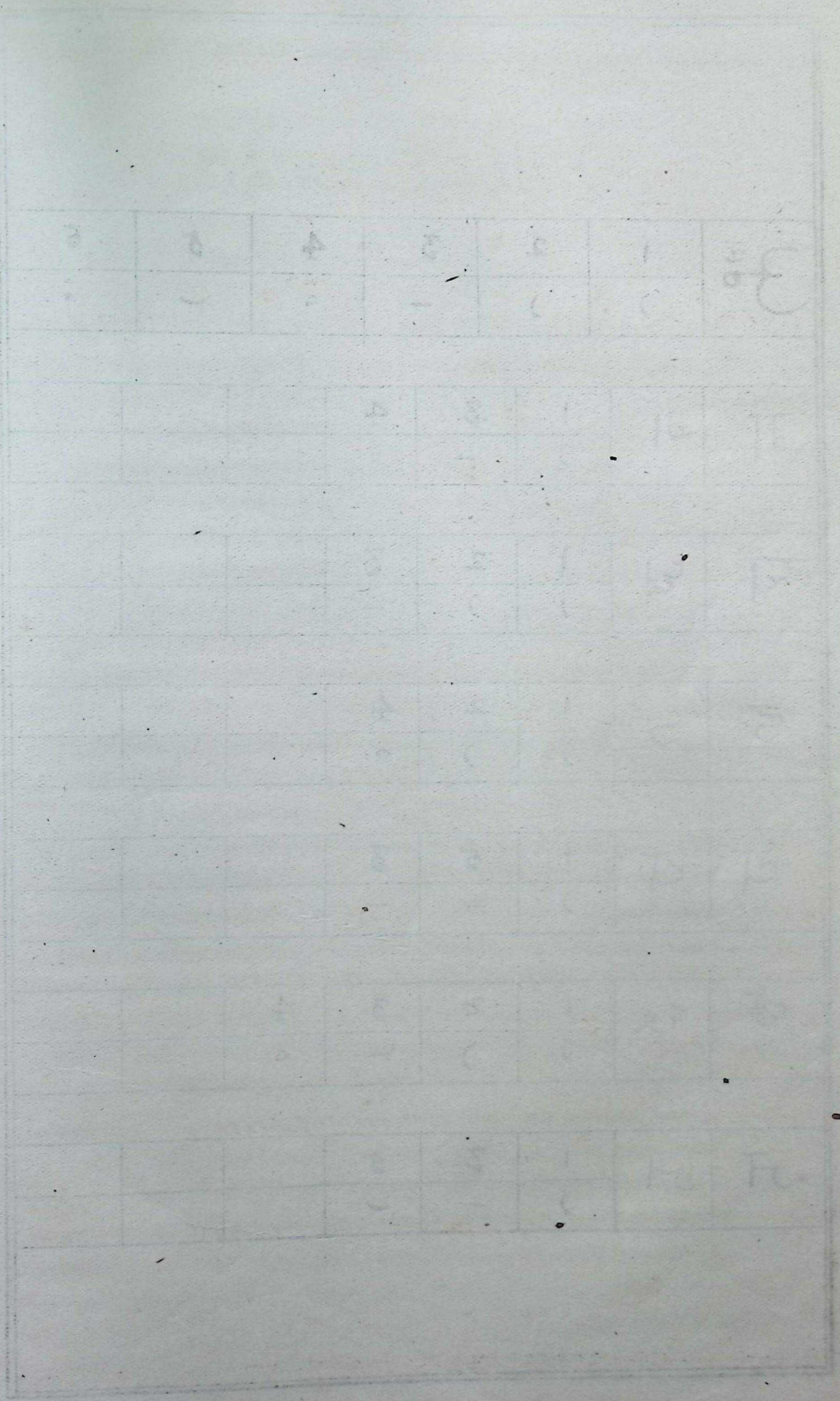
ठ	ठ	1.	2	5			
		)	)	◡			

ड	ड	1	2	5			
		)	)	◡			

ढ	ढ	1	2	4			
		)	)	०			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ॐ	1	2	3	4	5	6	
	)	)	–	०	⌣	˙	

ग	ग	1	3	4			
		)	–	०			

घ	घ	1	2	3			
		)	)	–			

ङ	ङ	1	2	4			
		)	)	०			

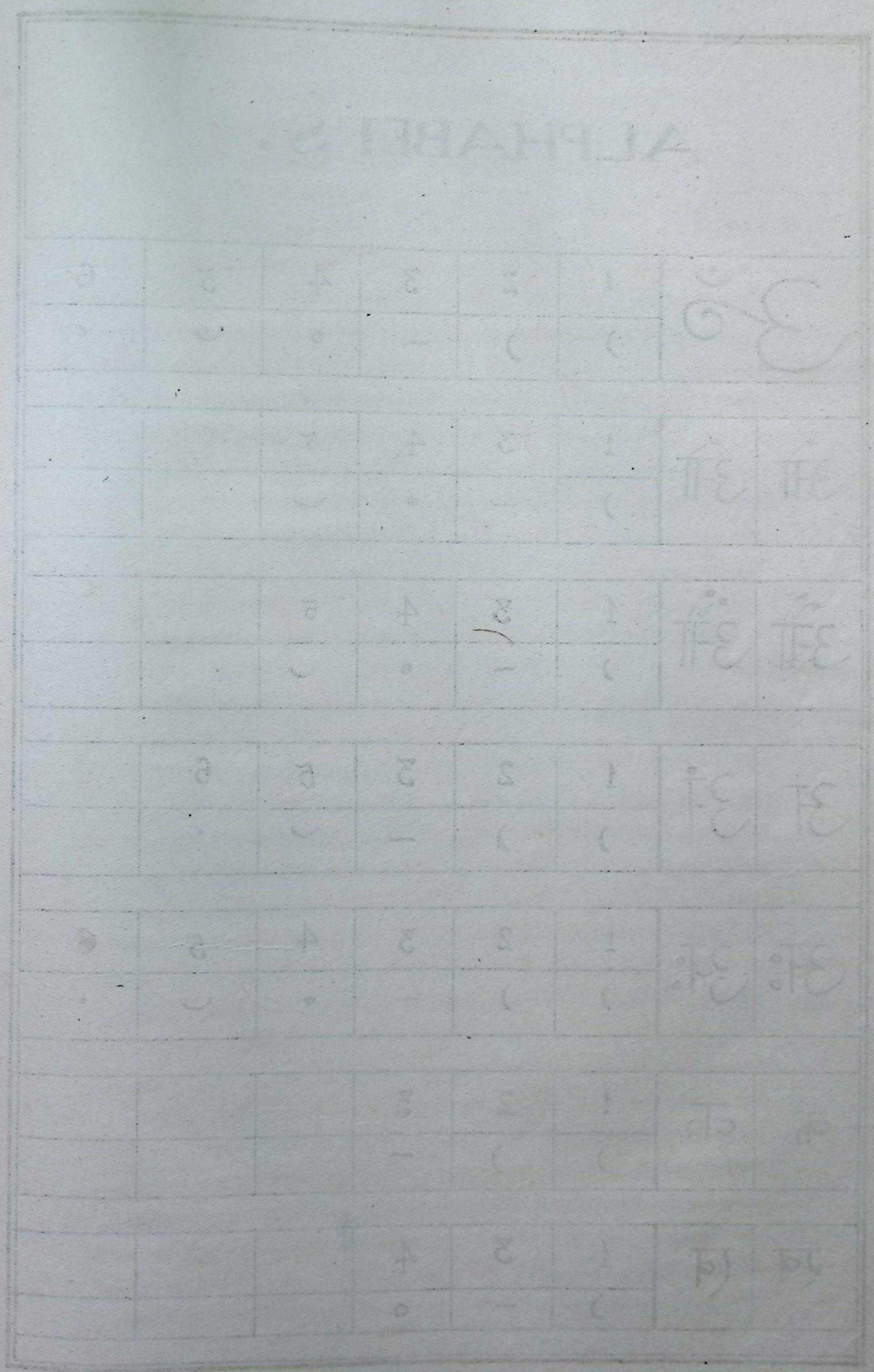
च	च	1	5	3			
		)	⌣	–			

छ	छ	1	2	3	4		
		)	)	–	०		

ज	ज	1	3	5			
		)	–	⌣			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ALPHABETS.

उँ	1	2	3	4	5	6
	)	)	—	०	◡	.

ओ	ओं	1	3	4	5	
		)	—	०	◡	

औ	औं	1	3	4	5	
		)	—	०	◡	

अं	अँ	1	2	3	5	6	
		)	)	—	◡	.	

अः	अः	1	2	3	4	5	6
		)	)	—	०	◡	.

क	क	1	2	3			
		)	)	—			

ख	ख	1	3	4			
		)	—	०			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ALPHABETS.

अ आ	1	2	3	4	5	6
	)	)	–	०	⌣	·

इ	ई	1	2	3	4	5
		)	)	–	०	⌣

उ	ऊ	1	2	3	4	5
		)	)	–	०	⌣

ऋ	ॠ	1	2	3	4	5
		)	)	–	०	⌣

ऌ	ॡ	1	2	3	4	5
		)	)	–	०	⌣

ए	ऐ	1	2			5
		)	)			⌣

ओ	औ	1	2	3	4	5
		)	)	–	०	⌣

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(4) That the alphabet ई emerges from a combination of
-1, 2, 3, 4 and 5 elements of ॐ

(5) ,, ,, ,, उ ,, ,, -1 and 2 ,,

(6) ,, ,, ,, ऊ ,, ,, -1, 2 and 5 ,,

In the plate of diagrams No. 13, the following facts are demonstrated, namely :—

(1) That the alphabet ऋ emerges from a combination of
1, 2, 3, 4 and 5 elements of ॐ

(2) ,, ,, ,, ॠ ,, ,, ,, ,,

(3) ,, ,, ,, ऌ ,, ,, ,, ,,

(4) ,, ,, ,, ॡ ,, ,, ,, ,,

(5) ,, ,, ,, ए ,, ,, 1, 2 and 5 ,,

(6) ,, ,, ,, ऐ ,, ,, 1, 2, 3, 4 and 5 ,,

In the plate of diagrams No. 14 the following facts are demonstrated, namely :—

(1) That the alphabet ओ emerges from a combination of
1, 3, 4 and 5 elements of ॐ

(2) ,, ,, ,, औ ,, ,, ,, ,,

(3) ,, ,, ,, अं ,, 1, 2, 3, 5 and 6 ,,

(4) ,, ,, ,, अः ,, 1, 2, 3, 4, 5 and 6 ,,

(5) ,, ,, ,, क ,, 1, 2 and 3 ,,

(6) ,, ,, ,, ख ,, 1, 3 and 4 ,,

In the plate of diagrams No. 15, the following facts are demonstrated, namely :—

(1) That the alphabet ग emerges from a combination of
1, 3 and 4 elements of ॐ

(2) ,, ,, ,, घ ,, 1, 2 and 3 ,,

(3) ,, ,, ,, ङ ,, 1, 2 and 4 ,,

(4) ,, ,, ,, च ,, 1, 3 and 5 ,,

(5) ,, ,, ,, छ ,, 1, 2, 3 and 4 of ,,

(6) ,, ,, ,, ज ,, 1, 3 and 5 ,,

In the plate of diagrams No. 16 the following facts are demonstrated namely :—

(1) That the alphabet झ emerges from a combination
of 1, 2, 3, 4 and 5 elements of ॐ

(2) ,, ,, ,, ञ ,, 1, 3 and 5 elements of ,,

(3) ,, ,, ,, ट ,, 1 and 2 ,,

(4) ,, ,, ,, ठ ,, 1, 2 and 5 ,,

(5) ,, ,, ,, ड ,, ,, ,,

(6) ,, ,, ,, ढ ,, 1, 2 and 4 ,,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In the plate of diagram No. 17, the following facts are demonstrated, namely :—

(1) That the alphabet ण emerges from a combination of the elements 1 and 3 of ॐ

(2) ,, ,, ,, त ,, ,, ,, ,,

(3) ,, ,, ,, थ ,, 1, 2, 3 and 4 of ,,

(4) ,, ,, ,, द ,, ,, ,, ,,

(5) ,, ,, ,, ध ,, ,, ,, ,,

(6) ,, ,, ,, न ,, 3, 4 and 6 ,,

In the plate of diagrams No. 18, the following facts are demonstrated, namely :—

(1) That the alphabet प emerges from a combination of the elements 1 and 3 of ॐ

(2) ,, ,, ,, फ ,, 1, 2 and 3 ,,

(3) ,, ,, ,, ब ,, 1, 2, 3 and 5 of ,,

(4) ,, ,, ,, भ ,, 1, 3, 4 and 5 of ,,

(5) ,, ,, ,, म ,, ,, ,, ,, ,,

(6) ,, ,, ,, य ,, 1, 2 and 3 of ,,

In the plate of diagrams Nos. 19, the following facts are demonstrated, namely :—

(1) That the alphabet र emerges from a combination of the elements 1 and 2 of ॐ

(2) ,, ,, ,, ल ,, 1, 2 and 3 of ,,

(3) ,, ,, ,, व ,, 1 and 3 of ,,

(4) ,, ,, ,, श ,, 1, 2, 3 and 4 of ,,

(5) ,, ,, ,, ष ,, 1, 2 and 3 of ,,

(6) ,, ,, ,, स ,, 1, 2, 3 and 5 of ,,

In the plate of diagrams No. 20, the following facts are demonstrated, namely :—

(1) That the alphabet ह emerges from a combination of the elements 1, 2 and 5 of ॐ

(2) ,, ,, ,, ळ ,, ,, ,, ,, ,,

(3) ,, ,, ,, क्ष ,, 1, 2, 3, 4, 5 and 6 of ,,

(4) ,, ,, ,, त्र ,, 1, 2 and 3 ,, ,,

(5) ,, ,, ,, ज्ञ ,, 1, 2, 3 and 4 of ,, ,,

It would be clear from these nine plates of diagrams that all the alphabets of the Deva Nagaree script are but the modifications or transformations of the single symbol of AUM (ॐ).

In the diagrams above, the alphabets the existence of wihch is not recognised as independent by Panini, but which are still current as separate

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ॐ	1	2	3	4	5	6
	)	)	—	०	⌣	·

ण	ण	1	3				
		)	—				

त	त	1	3				
		)	—				

थ	थ	1	2	3	4		
		)	)	—	०		

द	द	1	2	3	4		
		)	)	—	०		

ध	ध	1	2	3	4		
		)	)	—	०		

न	न	5	3	4			
		⌣	—	०			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ॐ	1	2	3	4	5	6	
	)	)	–	०	◡	˙	

प	५	1	3				
		)	–				

फ	५h	1	2	3			
		)	)	–			

ब	७	1	2	3	5		
		)	)	–	◡		

भ	७-1	1	3	4	5		
		)	–	०	◡		

म	७५	1	4	5	3		
		)	०	◡	–		

य	५	1	2	3			
		)	)	–			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ALPHABETS

ॐ	1	2	3	4	5	6
	)	)	—	०	∪	.

र	ऱ	1	2			
		)	)			

ल	ऌ	1	2	3		
		)	)	—		

व	व	1	3			
		)	—			

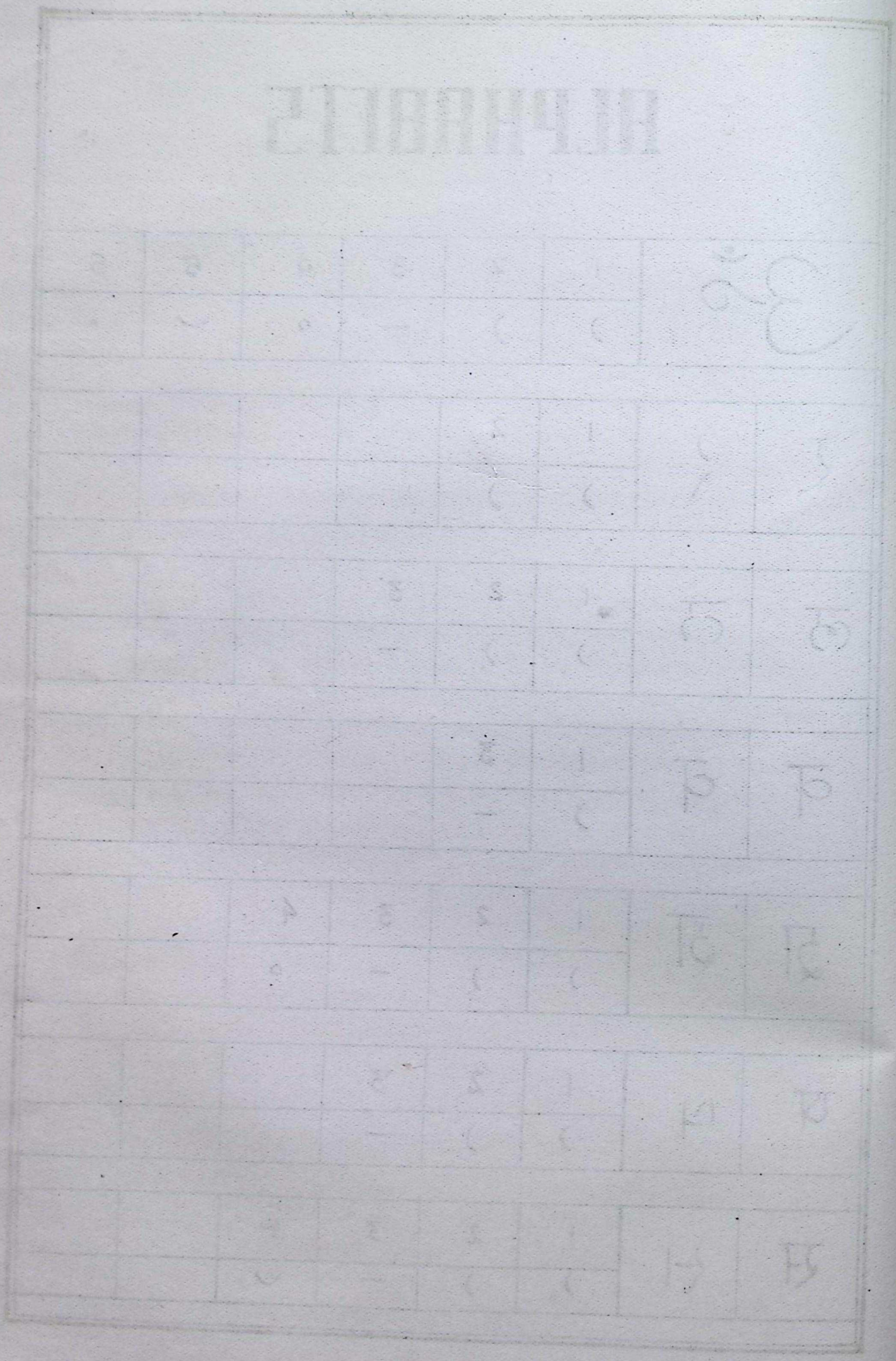
श	श	1	2	3	4	
		)	)	—	०	

ष	ष	1	2	3		
		)	)	—		

स	स	1	2	3	३	
		)	)	—	∪	

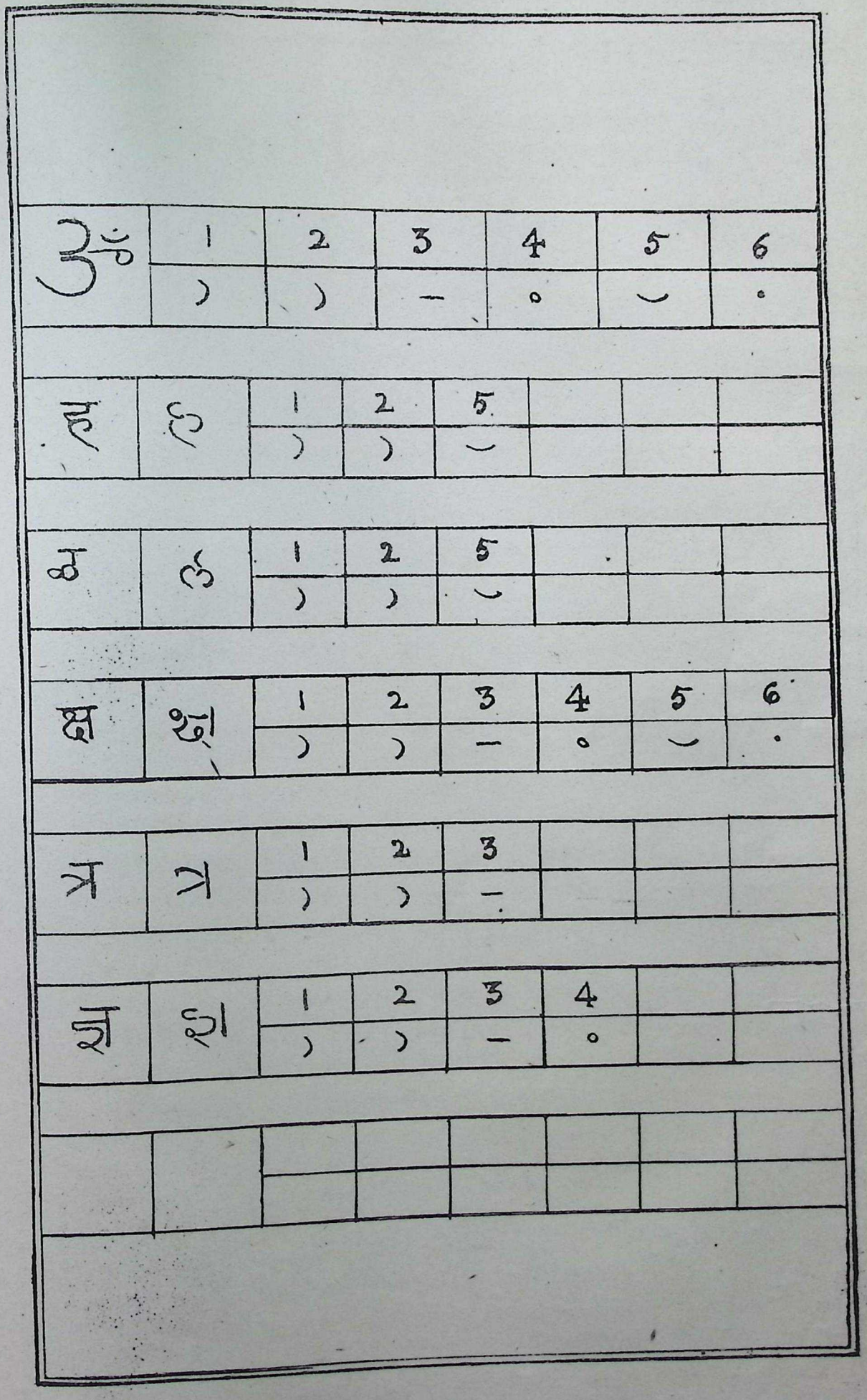
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



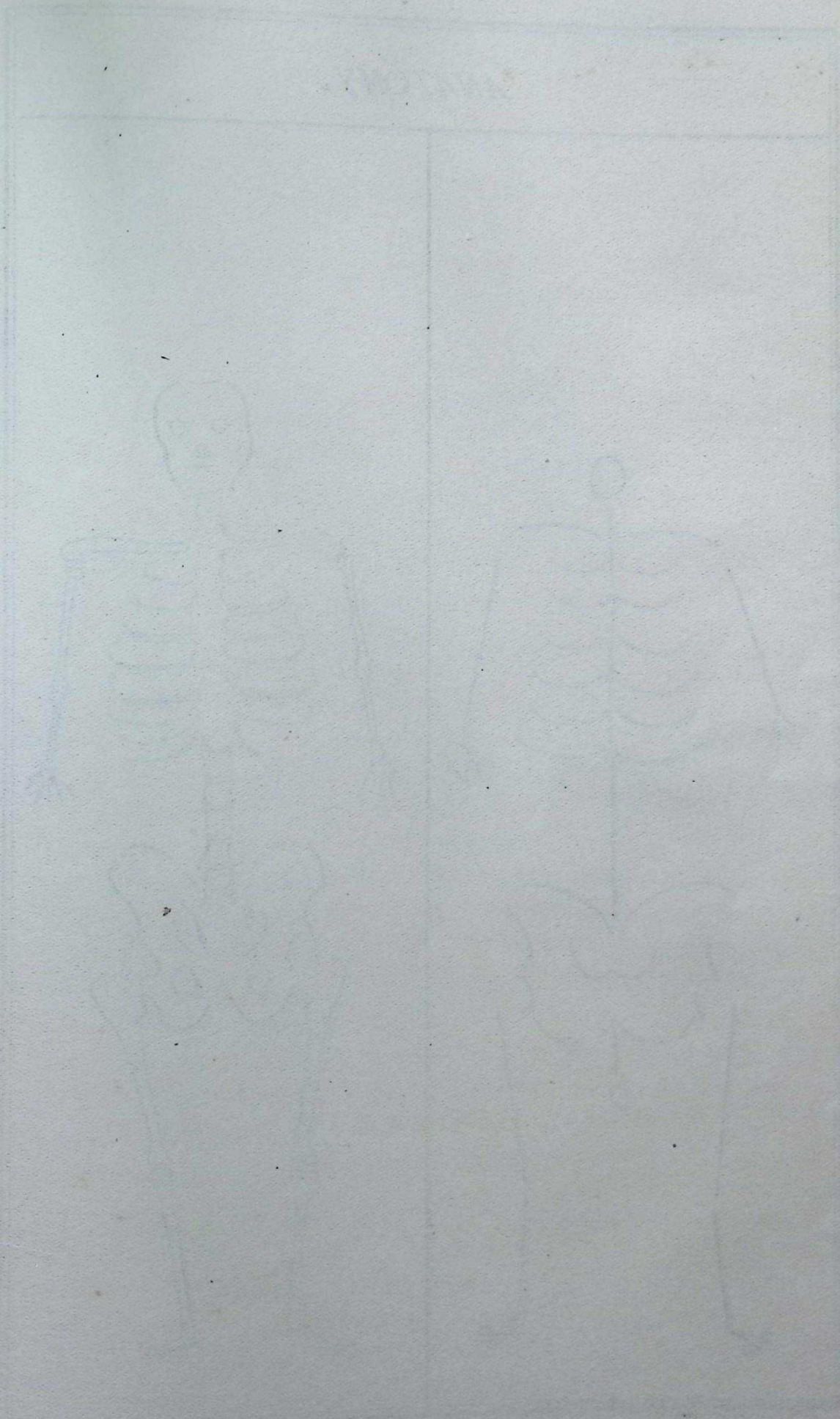
ॐ	1	2	3	4	5	6	
	)	)	—	०	⌣	॰	
ह्य	ह्य	1	2	5			
		)	)	⌣			
ब्ध	ब्ध	1	2	5			
		)	)	⌣			
क्ष	क्ष	1	2	3	4	5	6
		)	)	—	०	⌣	॰
त्र	त्र	1	2	3			
		)	)	—			
ज्ञ	ज्ञ	1	2	3	4		
		)	)	—	०		

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

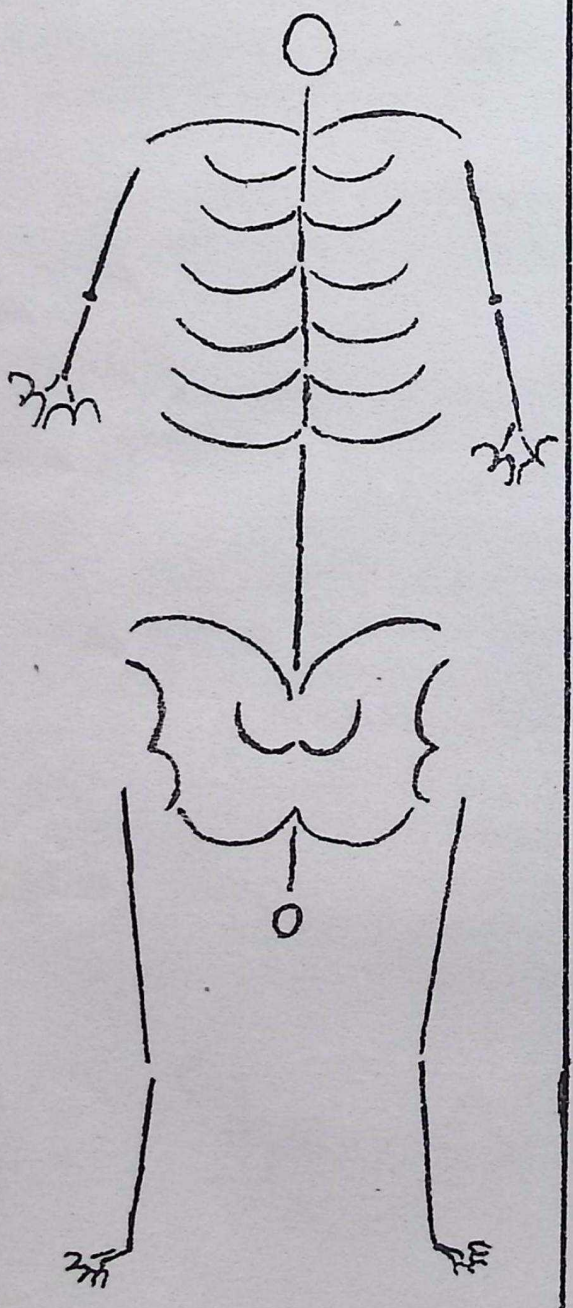
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

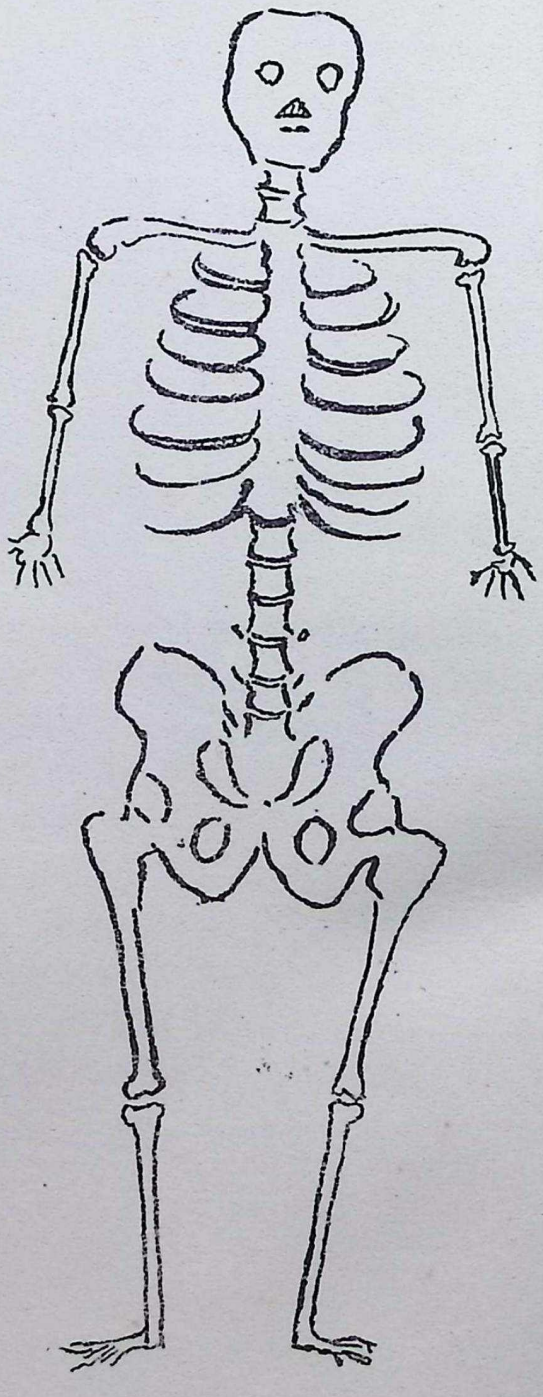


Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

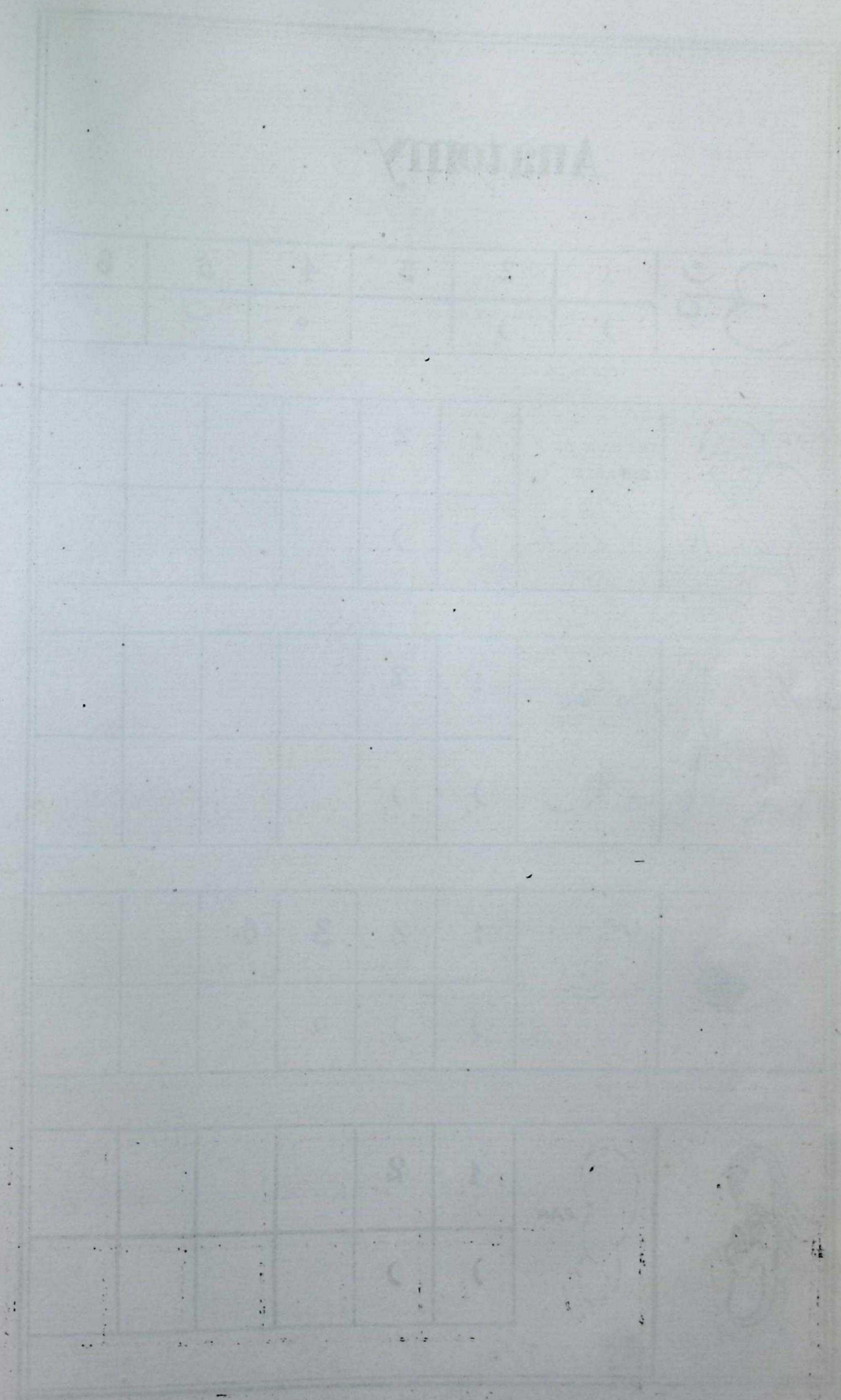
ANATOMY.





Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



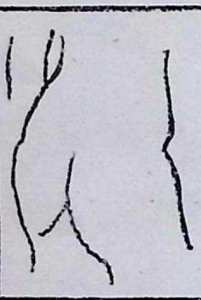
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

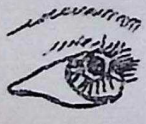
Anatomy

ॐ	1	2	3	4	5	6
	)	)	–	०	◡	·

	THE PAIR OF BREASTS	1	2				
		)	)				



	THE HIPS	1	2				
		)	)				

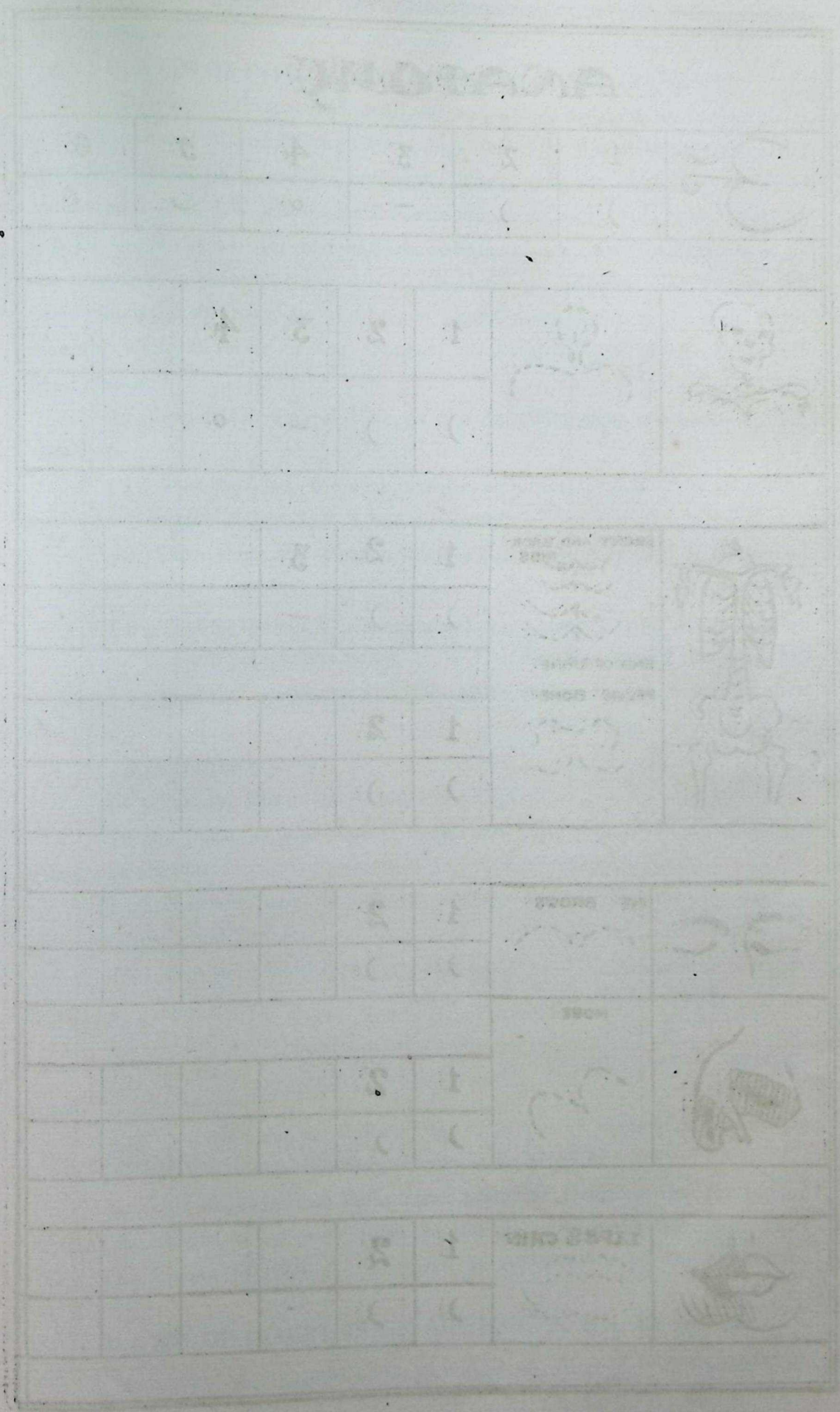


	EYE	1	2	3	6		
		)	)	०	·		

	EAR	1	2				
		)	)				

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



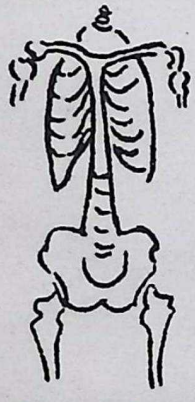
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ANATOMY

ॐ	1	2	3	4	5	6
	)	)	–	o	⌣	.

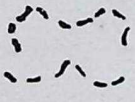
1	2	3	4		
)	)	–	o		



FRONT AND BACK RIBS

END OF SPINE

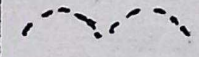
PELVIS BONE



1	2	3			
)	)	–			

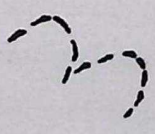
1	2				
)	)				

EYE BROWS

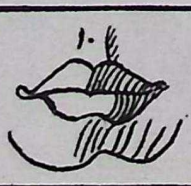


1	2				
)	)				

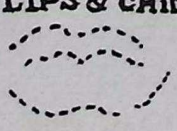
NOSE



1	2				
)	)				



LIPS & CHIN



1	2				
)	)				

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

alphabets, have been taken into consideration, in order to avoid possible misunderstanding.

PLATES OF DIAGRAMS ON ANATOMY NOS. 21, 22, and 23.

The plates of diagrams Nos. 21, 22, and 23 are devoted to Anatomy. In plates numbered 21 and 22, the top columns show the elments into which the symbol of AUM (ॐ) can be analysed. These columns show six elements numbered 1, 2, 3, 4, 5, and 6. In the subsequent columns, in plates Nos. 21 and 22, the outlines of the various parts of human body and the elements of ॐ are compared in parallel columns. In the plate of diagrams Nos. 23, all the parts which go to make up the human skeleton are shown in the right hand cloumn, while a series of the elements of AUM (ॐ) is given in the left hand cloumn.

In the plate of diagrams No. 21, the following facts are demonstrated, namely :—

(1) That the head, the neck, and the shoulders emerge from a combination of Nos. 1, 2, 3, and 4 elements of ॐ

(2) That the ribs emerge from a combination of Nos. 1, 2, and 3 elements of ॐ

(3) That (a) the end of the spinal column and (b) the pelvis bones } emerge from a combination of Nos. 1 and 2 elements of ॐ

(4) That the eye-brows and the eyes emerge from a combination of Nos. 1 and 2 elements of ॐ

(5) That the nostrils „ „ „

(6) That the lips and the chin „ „ „

In the plate of diagrams Nos. 22, the following facts are demonstrated, namely :—

(1) That the pair of breasts emerges from a combination of the elements Nos. 1 and 2 of ॐ.

(2) That the pair of hips „ „ „ „

(3) That the eyes emerge „ 1, 2, 3 and 6 „

(4) That the ears „ „ 1 and 2 „

In the plate of diagrams No. 23, the following fact is demonstrated, namely :—

(1) That the human skeleton is made up of such elements as are similar in appearance to the elements of AUM.

It would be clear from these three plates of diagrams that the human skeleton is moulded in the same form as the elements of the symbol of AUM (ॐ). The human skeleton is, therefore, a modification of the symbol of AUM (ॐ).

PLATES OF DIAGRAMS ON ARITHMETIC Nos. 24 and 25

The plates of diagrams Nos. 24 and 25 are devoted to Arithmetic. In

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

plates Nos. 24 and 25, the top columns show, as usual, the elements into which the symbol of AUM can be analysed. These columns show six elements numbered 1, 2, 3, 4, 5 and 6. In the subsequent columns, the elements of the symbols, which are used in Arithmetic, are compared, in parallel columns, with the elements of AUM (ॐ).

In the plate of diagrams No. 24, the following facts are demonstrated, namely :—

(1) That the No. 1 (१) emerges from a combination of Nos. 3 and 4 elements of ॐ.

(2) That the No. 2 (२) ,, ,, ,, 1, 3 and 4 ,, ,,

(3) That the No. 3 (३) ,, ,, ,, 1, 2, 3 and 4 ,, ,,

(4) That the No. 4 (४) ,, ,, ,, 1 and 2 ,, ,,

(5) That the No. 5 (५) ,, ,, ,, 1 and 3 ,, ,,

(6) That the No. 6 (६) ,, ,, ,, 1, 2, 3 and 4 ,, ,,

(7) That the No. 7 (७) ,, ,, ,, 1 and 4 ,, ,,

(8) That the No. 8 (८) ,, ,, ,, 1 and 3 ,, ,,

(9) That the No. 9 (९) ,, ,, ,, 1, 2 and 4 ,, ,,

(10) That the No. 0 (०) ,, ,, ,, element No. 4 ,, ,,

In the plate of diagrams No. 35, the following facts are demonstrated, namely :—

(1) That the symbol of minus (–) emerges from No. 3 element of ॐ.

(2) ,, ,, ,, plus (+) ,, ,, a combination of Nos. 3 and 5 elements of ॐ.

(3) ,, ,, ,, multiplication (×) ,, ,, 1 and 2 ,, ,,

(4) ,, ,, ,, division (÷) ,, ,, 1 and 6 ,, ,,

It will be clear from these two plates of diagrams that all the important numerical symbols used in Arithmetic are the modifications of the symbol of AUM (ॐ).

PLATE OF DIAGRAMS ON BACTERIOLOGY No. 26

The plate of diagrams No. 26 is devoted to Bacteriology. In plate No. 26, the top column shows the elements into which the symbol of AUM (ॐ) can be analysed. These column shows six elements Nos. 1, 2, 3, 4, 5 and 6. In the subsequent columns, the forms in which the colonies of various Bacteria appear under the microscope are compared in parallel columns with the elements of AUM (ॐ).

In the plate of diagrams No. 26, the following facts are demonstrated, namely :—

(1) That the colony of the bacteria of Cholera closely resembles in appearance a combination of the elements Nos. 1 and 2 of ॐ.

(2) That the colony of the bacteria of Anthrax closely resembles in appearance a combination of the elements Nos. 1, 2 and 3 of ॐ.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Arithmetic

ॐ	1	2	3	4	5	6
	)	)	–	०	~	.

९	९	3	4				
		–	०				

२	२	1	3	4			
		)	–	०			

३	३	1	2	3	4		
		)	)	–	०		

४	४	1	2				
		)	)				

५	५	1	3				
		)	–				

६	६	1	2	3	4		
		)	)	–	०		

७	७	1	4				
		)	०				

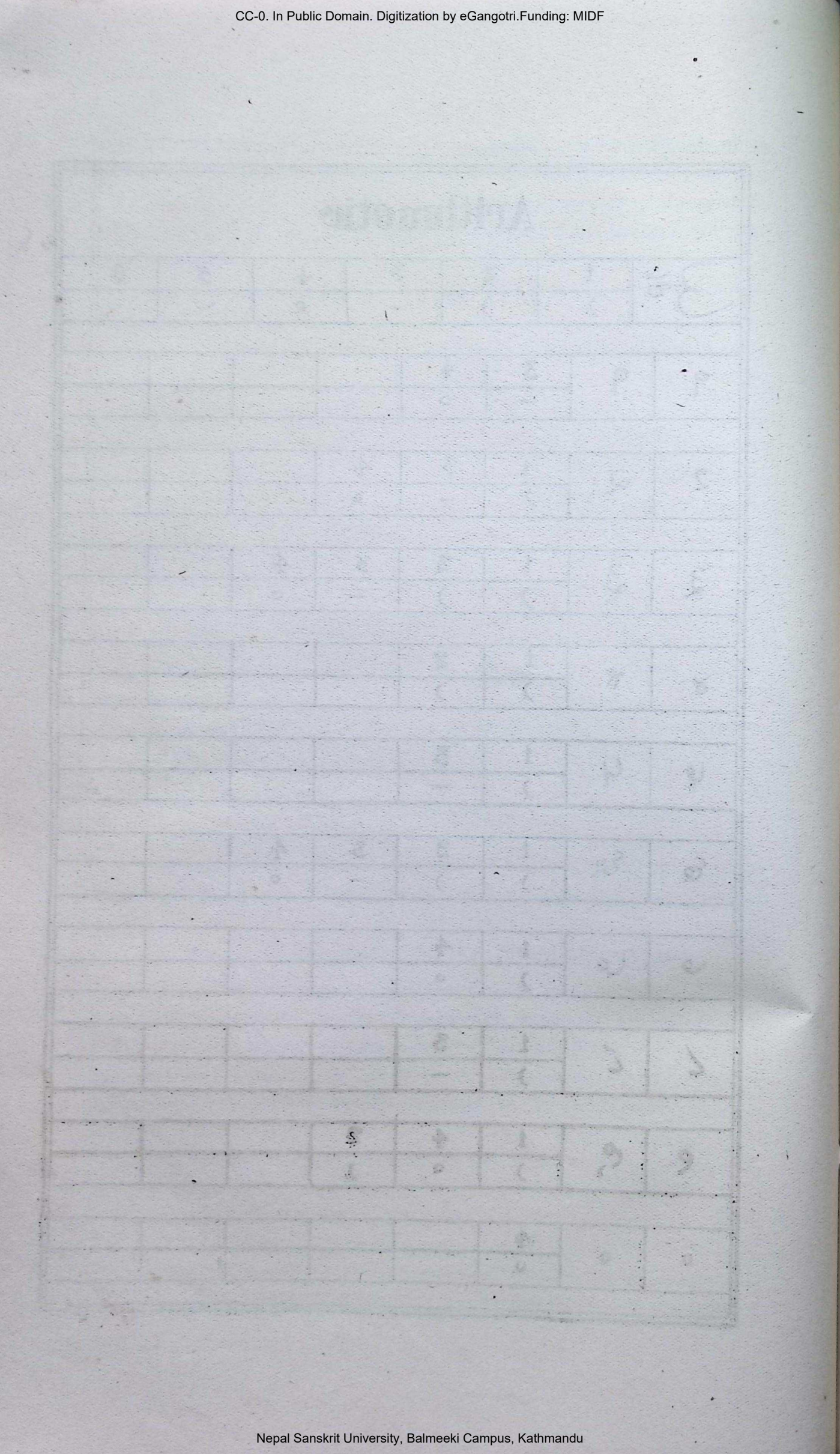
८	८	1	3				
		)	–				

९	९	1	4	2			
		)	०	)			

०	०	4					
		०					

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ARITHMETIC

३०	1	2	3	4	5	6
	)	)	–	०	~	.

MINUS —	—	3					
		—					

PLUS +	+	3	5				
		—	~				

MULTIPLICATION ×	×	1	2				
		)	)				

DIVISION ÷	÷	3	6				
		–	.				

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

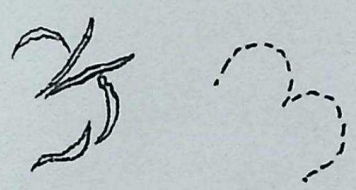
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

BACTERIA.

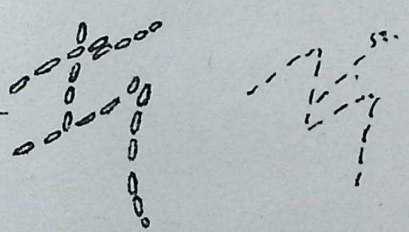
	1	2	3	4	5	6
३	)	)	—	०	‿	०

CHOLERA.

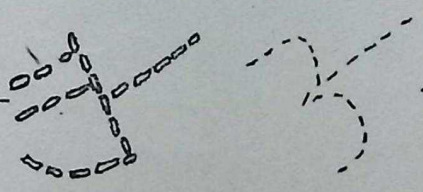


1	2				
)	)				

ANTHRAX.

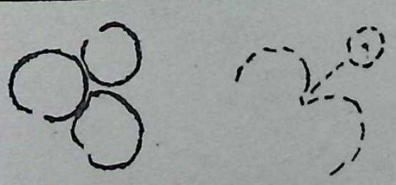


1	2	3			
)	)	—			



1	2	3			
)	)	—			

FORMS OF FILTRABLE VIRUS.



1	2	3	4		
)	)	—	०		

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

BIOLOGY

ॐ	1	2	3	4	5	6
	)	)	—	०	‿	.
MALE CELL			3	4		
			—	०		
FEMALECELL					5	6
					‿	.
FEATURES OF CYTOPLASM	6	5	2	1	3	4
	.	‿	)	)		
CHROMOSOMES					5	6
					‿	.
TWO DIVISIONS OF THE CELLBODY	1	2				
	)	)				

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(3) That the Filtrable Virus closely resembles in appearance a combination of the elements Nos. 1, 2, 3 and 4 of ॐ.

It will be clear from the plate of diagrams No. 26 that not only the individual forms of bacteria but also their colonies are moulded in the forms of the elements of the symbol of AUM (ॐ). In other words, Bacteriology is included in the symbol of AUM (ॐ).

PLATE OF DIAGRAMS ON BIOLOGY No. 27

The plate of diagram No. 27 is devoted to Biology. In plate No. 27, the column at the ~~bottom~~ top shows the elements into which the symbol of AUM can be analysed for the purposes of Biology. The column shows six elements Nos. 1, 2, 3, 4, 5 and 6. In the remaining columns, the various facts of Biology, as ascertained by recent observations, are compared in parallel columns with the elements of AUM.

In the plate of diagrams No. 27, the following facts are demonstrated, viz :—

(1) That the male cell closely resembles in appearance a combination of the elements Nos. 3 and 4 of AUM.

(2) That the female cell closely resembles in appearance a combination of the elements Nos. 5 and 6 of AUM.

(3) That the various features of the Cytoplasm closely resemble in appearance a combination of the elements Nos. 6, 5, 2, 1, 3 and 4 elements of AUM.

(4) That the Chromosomes resemble in appearance a combination of the elements 5 and 6 of AUM.

(5) That the development of the two divisions of the cell body resembles in appearance a combination of the elements Nos. 1 and 2 of AUM.

Paradoxically enough, the secrets of life are revealed, in a brief form, in the outlines of the symbol of AUM. In other words, Biology is included in the symbol of AUM.

PLATE OF DIAGRAMS ON ARTHASHASTRA No. 28.

The plate of diagrams No. 28 is devoted to Arthashastra (Economics). In plate No. 28, the column at the top shows the elements into which the symbol of AUM can be analysed for the purposes of Arthashastra. The column shows six elements Nos. 1, 2, 3, 4, 5, 6. In the subsequent columns, the various concepts associated with Arthashastra are represented along with the elements of the symbol of AUM in parallel columns.

In the plate of diagrams No. 28, the following facts are demonstrated :—

(1) The basic tool of measurement of dimensions used by the ancient

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

seers of Bharatvarsha was a hollow piece of bamboo, वंशः. When the sun's rays pass through an aperture in the piece of bamboo, particles of matter can be distinctly observed and isolated. The thirtieth division of the particle of matter, observed in this way, is known as Bamsi (वँशी). This basic tool of measurement of dimensions closely resembles in appearance a combination of the elements, Nos. 3 and 4 of AUM.

(2) In the system of measurement used by the ancient seers of Bharatvarsha, one hundred and eight Bamsis, mentioned above, make one globular, black seed of sarsep (सर्षपम्). It is the basic unit of measurement used in (a) Apothecaries weight and (b) Avurdupois weight. This basic unit of measurement closely resembles in appearance the element No. 6 of AUM.

(3) In measuring grains, the basic unit used is the upturned palm with outstretched fingers. This unit is known as Prasriti in Samskrit and Paseri in Hindi (पसेरी). This unit closely resembles in appearance the element No. 5 of AUM.

(4) The unit of measurement of liquid substances is Kudava (कुडवः) or Kudo (कुडो) in Hindi. This Kudava is equal to two Prasritis. In other words, one Kudava is equal to the cubic content of two upturned palms with outstretched fingers, roughly. The two upturned palms, representing the Kudava, closely resemble in appearance a combination of the elements Nos. 1 and 2 of AUM.

(5) The unit of measurement of surfaces is the Cubit, or the hand, or a rod. This unit is used in measuring the surfaces of cloth and land, etc. The yard-stick used in cloth shops and the tape used in surveying land are mere modifications of the basic unit of measurement of surfaces, which is the hand. This unit of measurement closely resembles in appearance the element No. 3 of AUM.

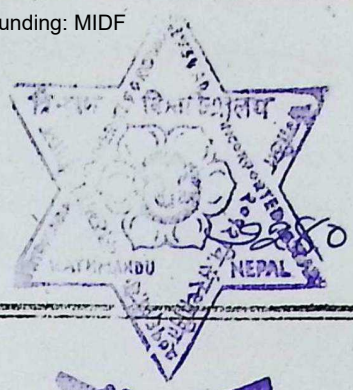
(6) The unit of measurement of values in general, that is to say, (a) the rent of land, (b) the wages of labour, (c) the interest on capital and, (d) the profits of organisation is the current coin. The coin has always and everywhere been circular in shape, occasionally with a round whole at the centre. A coin closely resembles in appearance the element No. 4 of AUM

(7) During the exchange of commodities, a comparison of weights and, consequently, of values is necessary. For the purposes of such comparison, a pair of scales (or तुला) is in universal use. A pair of scales closely resembles in appearance a combination of the elements Nos. 4, 3, 2 and 1 of AUM.

It will be clear from these diagrams that all the economic concepts, namely, (a) production, (b) distribution, (c) exchange, and (d) consumption are represented in the symbol of AUM.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



ARTHASHASTRAM.

ॐ	1	2	3	4	5	6
	)	)	—	०	‿	.
बंशः			3 —	4 ०		
सर्षपम्						6 .
प्रसृतिः					5 ‿	
कुडवः	1)	2)				
हस्तः			3 —			
रुप्यमुद्रा				4 ०		
तुला	4 ०	3 —	2)	1)		

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

BOTANY.

ॐ	1	2	3	4	5	6
	)	)	—	०	◡	•
• SEED OF PLANT बीजम्				•		6
						•
ROOTS OF PLANT	1	2	3			
	)	)	—			
LEAVES OF PLANT	1	2	3	5		
	.)	)	—	◡		
FLOWERS.	1	2	3	5		
	)	)	)	◡		
FRUITS	1	2	3			
	)	)	—			
POLLEN	6	5				
	•	◡				
BEE	1	2	3	4		
	)	)	—	०		
LINK BETWEEN ROOTS LEAVES FRUITS	1	2	3			
	)	)	—			
SUN	6	5				
MOON	•	◡				
BULBS.	3	4				
	—	०				

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(Vide *foot notes in Sanskrit for an explanation of the standards of measurements.)

PLATE OF DIAGRAMS ON BOTANY No. 29.

The plate of Diagrams No. 29 is devoted to Botany. In the plate No. 29, the column at the ~~bottom~~ top shows the elements into which the symbol of AUM can be analysed for the purposes of Botany. The column shows six elements Nos. 1, 2, 3, 4, 5 and 6. In the preceding column, the objects, with which Botany is concerned, are compared, in parallel columns, with the elements of AUM.

The following facts are demonstrated in the plate of diagrams No. 29, namely :—

(1) That the seed of plants closely resembles in appearance the element No. 6 of AUM.

(2) That the roots of plants closely resemble in appearance a combination of the elements Nos. 1, 2 and 3 of AUM.

(3) That the leaves of plants closely resemble in appearance a combination of the elements Nos. 1, 2, 3, and 5 of AUM.

(4) That the flowers of plants closely resemble in appearance a combination of the elements Nos. 1, 2, 3 and 5 of AUM.

(5) That the fruits of plants closely resemble in appearance a combination of the elements Nos. 1, 2, 3 of AUM.

---

* शार्ङ्गधर संहितायां प्रथमखण्डे प्रथमाध्याये गूढार्थदीपिकाटीकायाम्—

वंशी

जालान्तरगते भानौ यत् सूक्ष्मं दृश्यते रजः ॥ १६ ॥
तस्य त्रिंशत्तमो भागः परमाणुः स कथ्यते
जालान्तरगतैः सूर्य्य करैर्वंशी विलोक्यते ॥ १७ ॥

टीका

'श रन्ध्रं प्रविष्ट यद्रजस्तद् वंशो
तस्या त्रिंशता परमाणुना या संख्या
सा वंशोत्यर्थः

प्रसृतिः

कुडवः

पलाभ्यां प्रसृतिर्ज्ञेया प्रसृतश्चनिगद्यते ॥ २ ॥
प्रसृतिभ्यामञ्जलिः स्यात् कुडवोऽर्ध शरावकः ।

टीका

प्रसारितांगुलि करतलं प्रसृतिः
प्रसृतिद्वियेनैकाऽञ्जलिः
अञ्जलिस्तु करद्वयमिलित संपुटकाकारः प्रसिद्धः
स एव कुडवः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(6) That the pollen and the physical environment of pollen closely resemble in appearance a combination of the elements Nos. 6 and 5 of AUM.

(7) That the agent of distribution of pollen, that is the bee, closely resembles in appearance a combination of the elements Nos. 1, 2, 3 and 4 of AUM.

(8) That the method by which the plant derives substance from the earth below and the connecting-link between the roots, the leaves, the flowers, the fruits, and the pollen closely resemble in appearance a combination of the elements Nos. 1, 2 and 3 of AUM.

(9) That the factors, which influence the life of a plant, though not directly connected with the plant, namely :—

the sun and the moon, closely resemble in appearance the elements Nos. 6 and 5 of AUM, respectively.

(10) That the bulbs of plants closely resemble in appearance a combination of the elements Nos. 3 and 4 of AUM.

It will be clear from these diagrams that all the important facts concerning Botany are represented in the symbol of AUM.

PLATE OF DIAGRAMS ON BUDDHISM No. 30.

The plate of diagrams No. 30 is devoted to Buddhism. In this plate, the ideas represented by the Buddhist Stupa are compared with the ideas represented by the symbol of AUM.

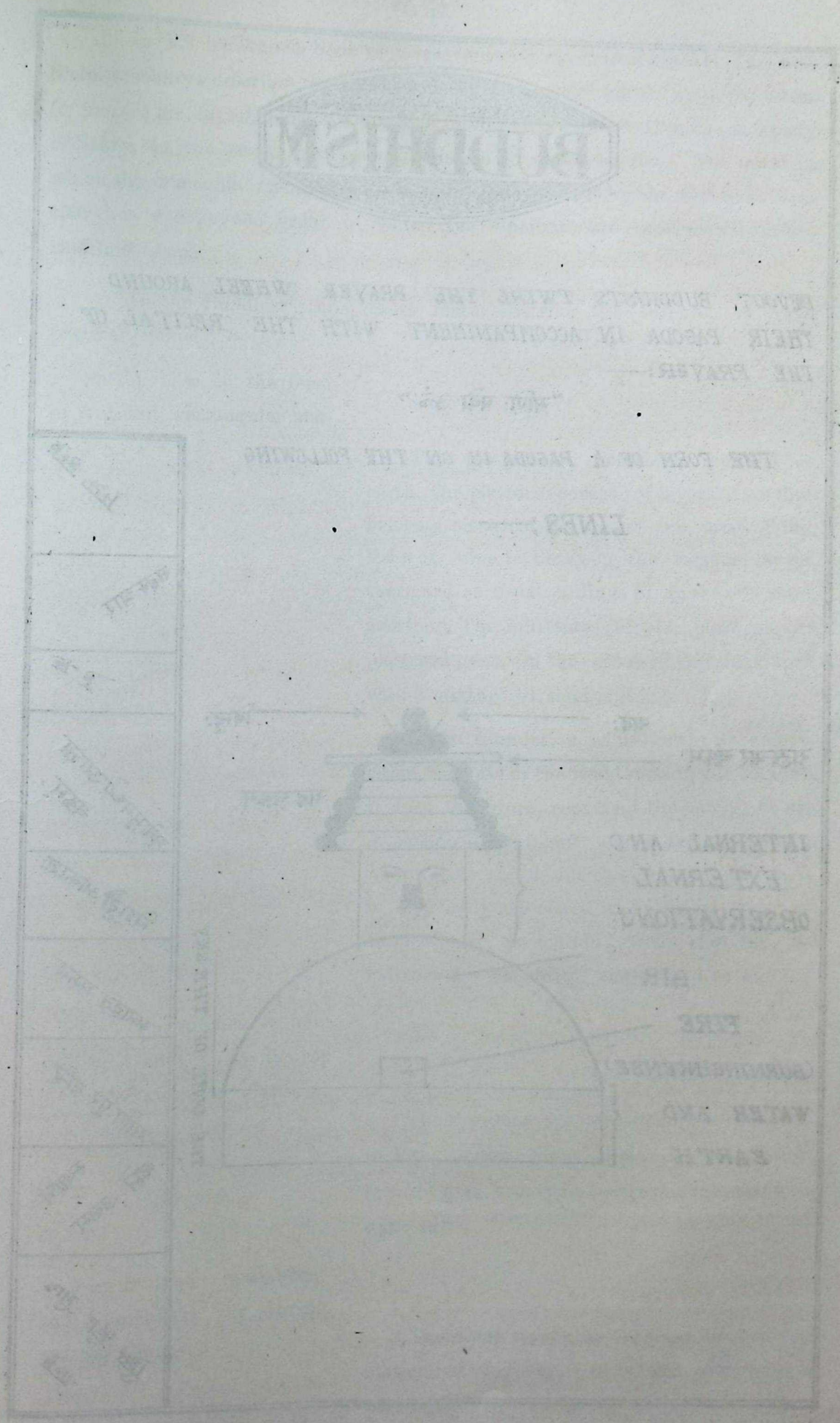
As shown in Chapter III, the sympol of AUM represents all the alphabets of the Devanagaree script, beginning with A (अ) and ending in HA (ह). These alphabets are associated with the petals of the seven ganglions (सप्तचक्र). By association, these alphabets represent the seven nerve ganglions themselves. In these seven nerve ganglions, the elements of (a) the earth (b) water (c) fire (d) air (e) ether (f) the invisible mind and (g) the soul are represented in an ascending row, with the earth as the base and the point or the hollow circle, representing the seat of soul, at the top.

The symbol of AUM forms an important part of the divine prayer adopted by the Buddhists. In their daily prayers, which are recited by devout Buddhists, in accompaniment with the twirling of the prayer wheel, in the course of their circular movement around the base of the Buddhist stupa, the symbol of AUM is referred to as a jewel situated in the lotus. The Sanskrit form of the Budhist prayer, in which this reference to the symbol of AUM occurs, runs like this "मणि: पद्मे ॐ", or, "ॐ मणि: पद्मेऽहम्"

"In this context, the jewel means a shining circular object, while the lotus means the lotus with thousand petals situated in the brain, which is called in sanskrit "सहस्रार पद्मम्" .

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

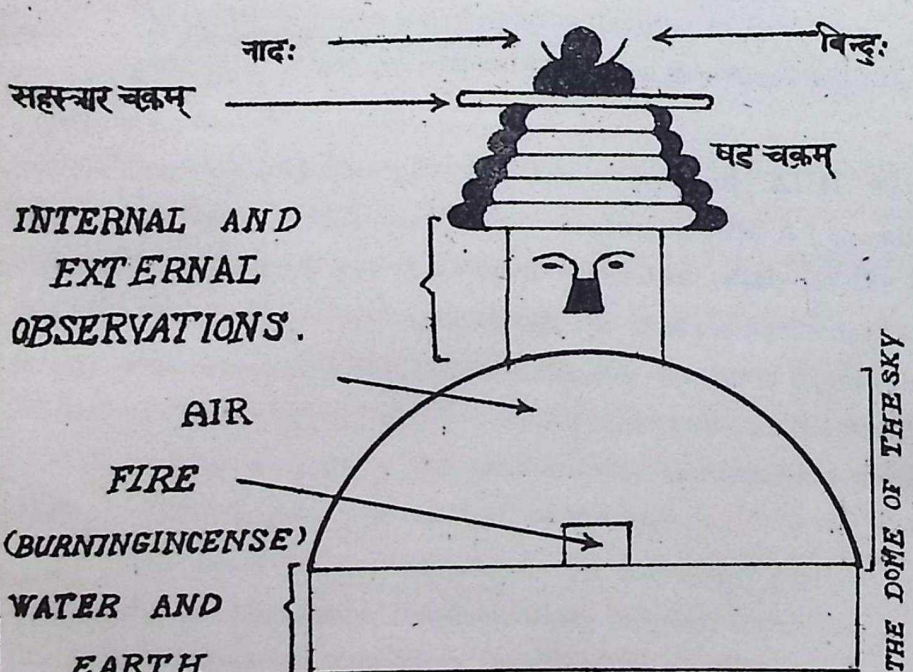
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

BUDDHISM

DEVOUT BUDDHISTS TWIRL THE PRAYER WHEEL AROUND THEIR PAGODA IN ACCOMPANIMENT WITH THE RECITAL OF THE PRAYER:—

"मणिः पदो ॐ"

THE FORM OF A PAGODA IS ON THE FOLLOWING LINES:—



CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In his wellknown book of verses, entitled "Ananda-Laharee", the first Shankaracharya describes the location of the elements of (a) the earth (b) water (c) fire (d) air (e) ether (f) the invisible mind and (g) the soul in the company of Sakty, in the seven nerve ganglions, in an ascending row. The order in which the elements mentioned above are said to exist by the first Shankaracharya is exactly the order in which the elements are represented in the Buddhist stupa.

In the Buddhist stupa, these features strike the observer as very peculiar, namely :—

(a) A base in the form of a raised, rectangular platform —

This platform is, naturally, founded on earth. The platform consists of layers of earthen bricks (on which is almost the same thing, slabs of stone). Between the various layers, there are as usual, fillings of raw earth sand, and lime. The four sides of the platform are plastered over, in the cases of certain stupas, with a mixture of sand and lime.

In its foundation as well as in its composition, the base of the Buddhist stupa is earthen. It does, therefore, represent the earth (or मही. or carbon,—"महीं मूलाधारे"—आनन्द लहरी–शङ्कराचार्य्याः). As the base stands for the earth and the earth is invariably associated with water, the base implies, by association, water (or कमू, or hydrogen—"कमपि मणिपूरे" आनन्द लहरी) as well.

(b) Four nitches, or four different sides, above the top of the rectangular platform, for holding candles —

These nitches are associated with candles, or light, or fire. They imply, by association, fire (or हुतवह, or oxygen,—"हुतवहं स्थित स्वाधिष्ठाने"—आनन्द लहरी).

(c) A dome resembling the dome of the sky, during the day time —

The dome stands as a symbolic representation of the sky (or आकाशः, ~~ether~~ ether—"आकाशमुपरि"—आनन्द लहरी).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(d) Four pairs of eye brows and eyes, facing four directions, situated above the dome —

These eye-brows stand as symbols of direction or guidance, which is a function of the mind. They imply, by association, direction guidance, a function of the mind, and the invisible mind itself ("मनोऽपि भ्रूमध्ये"—आनन्द लहरी).

(e) A succession of horizontal, circular tiers, ending in a circular hole as the crown —

These circular tiers roughly resemble the seven nerve ganglions (or सप्तचक्र) through which कुण्डलिनी threads per *way up and down, while the circular hole at the top stands for the hole in सहस्रार पद्म, wherein the soul has its locus (मणिः पद्मे ॐ).

As the ideas represented by the Buddhist stupa and by the symbol of AUM are one and the same, the Buddhist stupa and the symbol of AUM are interchangeable terms.

NOTES ON VYAKARNAM (GRAMMAR)

Among the eighteen branches of knowledge of the Aryas, six branches deal with (a) the origin, (b) the construction, (c) the arrangement, and (d) the proper interpretation of Sanskrit words. These branches are as follows :—

(1) शिक्षा	(3) व्याकरणम्	(5) छन्दः
(2) कल्पः	(4) निरूक्तम्	(6) मीमांसा (पूर्व)

One of the most important of these six branches is Vyakaranam or Grammar. Panini's Grammar begins with the recitation of †fourteen sutras (alleged to have been produced by God Siva by twirling his damru in the course of the performance of the Tandav dance). These fourteen sutras,

---

* कुल पथम्—"सकलमपि भित्त्वा कुलपथं सहस्रारे पद्मे सहरहसि पत्या विहरसि"
—आनन्द लहरी.

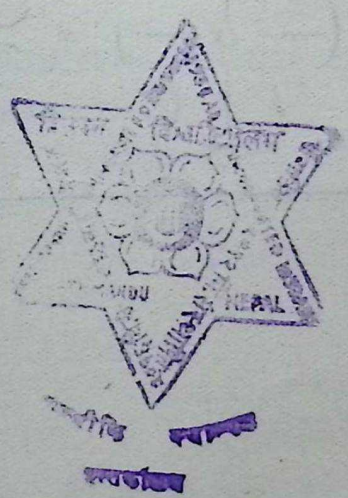
Thou enjoyeth the company of the master, in the solitary cell of the lotus सहस्रार, after having threaded thy way through the nerve ganglions.

---

† (१) अ इ उ ण् (२) ऋ ऌ क् (३) ए ओ ङ् (४) ऐ औ च् (५) ह य व र ट् (६) ल ण् (७) ञ म ङ ण न म् (८) झ भ ञ् (९) घ ढ ध ष् (१०) ज ब ग ड द श् (११) ख फ छ ठ थ च ट त व् (१२) क प य् (१३) श ष स र् (१४) ह ल् इति माहेश्वराणि सूत्राण्यणादिसंज्ञार्थानि।

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

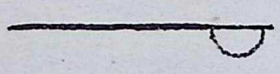
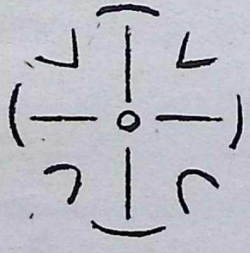
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

DHANURVEDA

1	SHIELD	
2	BOW	1, 2 AND 3
3	 SWORD.	3 AND 4
4	 MILITARY FORTIFICATION.	1, 2, 3 AND 4

ॐ	1	2	3	4	5	6
	)	)	—	०	◡	.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

beginning with A (अ) and ending in L (ऌ), contain all the alphabets of the Devanagaree script beginning with A (अ) and ending in H (ह). As shown previously in Chapter III, the symbol of AUM represents the whole series of the alphabets beginning with A (अ) and ending in H (ह). By analogy, all the fourteen sutras of Panini's Grammar are represented by the symbol of AUM.

Another important sutra of Panini's Grammar is "आद्गुणः" (६।१।९) According to this sutra, the simultaneous pronounciation of A (अ) and U (उ) results in O (ओ). In the symbol of AUM, the vowels A (अ) and U (उ) are simultaneously pronounced as O (ओ). In other words, the symbol of AUM is an illustration of the application of an important sutra of Panini's Grammar.

In Panini's Grammar, the combination of (a) a hollow circle and (b) a crescent is known as "अनुस्वारः (ं)". In the same Grammar, the juxtaposition of two hollow circle is known as "विसर्गः = ः". The combination of a hollow circle and a line is known as "मात्रा = ॅ". These three features of Panini's Grammar are represented by the three combinations of the elements Nos. (a) 6 and 5, (b) 1 and 2 and (c) 3 and 4 elements of AUM, respectively.

1	2	3	4	5	6
)	)	—	o	⌣	ॅ

As so many important features of Panini's Grammar are embodied in the symbol of AUM, it can be claimed that, like so many other branches of knowledge, the branch of knowledge, known as Grammar, is also included in the symbol of AUM.

PLATE OF DIAGRAMS ON DHANURVEDA, SCIENCE OF DEFENCE AND WARFARE No. 31.

The plate of diagrams No. 31 is devoted to Dhanurveda. In plate No. 31, the column at the bottom shows the elements into which the symbol of AUM can be analysed. The column shows six elements Nos. 1, 2, 3, 4, 5 and 6. In the preceding columns, the various ideas associated with Dhanurveda are compared with the elements of the symbol of AUM.

In the plate of diagrams No. 31, the following facts are demonstrated, namely : -

(1) That the shield closely resembles in appearance a combination of the elements Nos. 1, 5, 6 of AUM.

(2) That the bow closely resembles in appearance a combination of the elements Nos. 1, 2, and 3 of AUM.

(3) That the sword closely resembles in appearance a combination of the elements Nos. 3 and 4 of AUM.

(4) That the outlines of military fortifications resemble in appearance a combination of the elements Nos. 1, 2, 3 and 4 of AUM.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

It will be clear from the plate of diagrams No. 31 that the main weapons of offence and defence are represented in the symbol of AUM.

PLATE OF DIAGRAMS ON FORMS OF LIFE No. 32.

The plate of diagrams No. 32 is devoted to various forms of life which are not included in the other diagrams. In plate No. 32, the top column shows the elements into which the symbol of AUM can be analysed. The columns show six elements No. 1, 2, 3, 4, 5, and 6. In the subsequent columns, the main outlines of the various forms of life are compared with the elements of the symbol of AUM.

In the plate of diagrams No. 32, the following facts are demonstrated namely :—

(1) That the physical outlines of a duck closely resemble in appearance a combination of the elements Nos. 1, 2, 3, 5 and 6 of AUM.

(2) That the physical outlines of the head of a bull or a cow closely resemble in appearance a combination of the elements Nos. 1, 2, 3, 5 and 6 of AUM.

(3) That the physical outlines of a fish closely resemble in appearance a combination of the elements Nos. 1, 2, 3, 4 and 6 of AUM.

(4) That the physical outlines of a snake closely resemble in appearance a combination of the elements Nos. 1 and 2 of AUM.

It will be clear from the plate of diagrams No. 32, that the four forms of life, found in the sea, the shore, and the land, mentioned above, are moulded in the forms of the elements of the symbol of AUM.

PLATES OF DIAGRAMS ON GANDHARVA VIDYA (MUSIC) Nos. 33 and 34.

The plates of diagrams Nos. 33 and 34 are devoted to Gandharva Vidya. In plate No. 33, the column at the bottom shows the elements into which the symbol of AUM can be analysed. The column shows six elements Nos. 1, 2, 3, 4, 5 and 6. In the preceding columns, the basic pose of dance and the gestures used in dancing are compared with the elements of the symbol of AUM.

In the plate of diagrams No. 33, the following facts are demonstrated, namely :—

(1) That the basic pose of dance, which is called the Tandav dance, represents a combination of the elements Nos. 1, 2, 3, 4, 5 and 6 elements of AUM.

(2) That the gesture, which is called Tatwa-Mudra, represents a combination of the elements Nos. 3 and 4 of AUM.

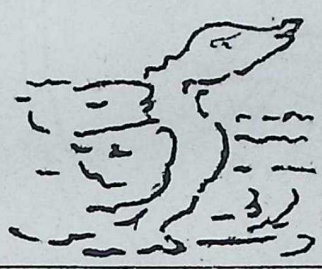
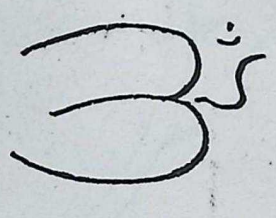
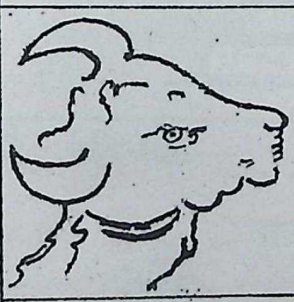
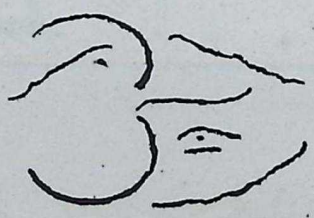
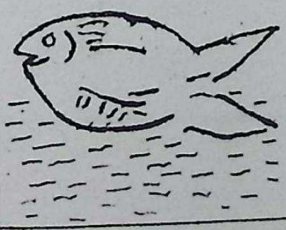
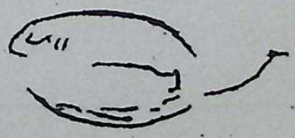
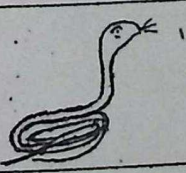
(3) That the gesture, which is called Pranama-Mudra, represents a combination of the elements Nos. 1 and 2 of AUM.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

FORMS OF LIFE.

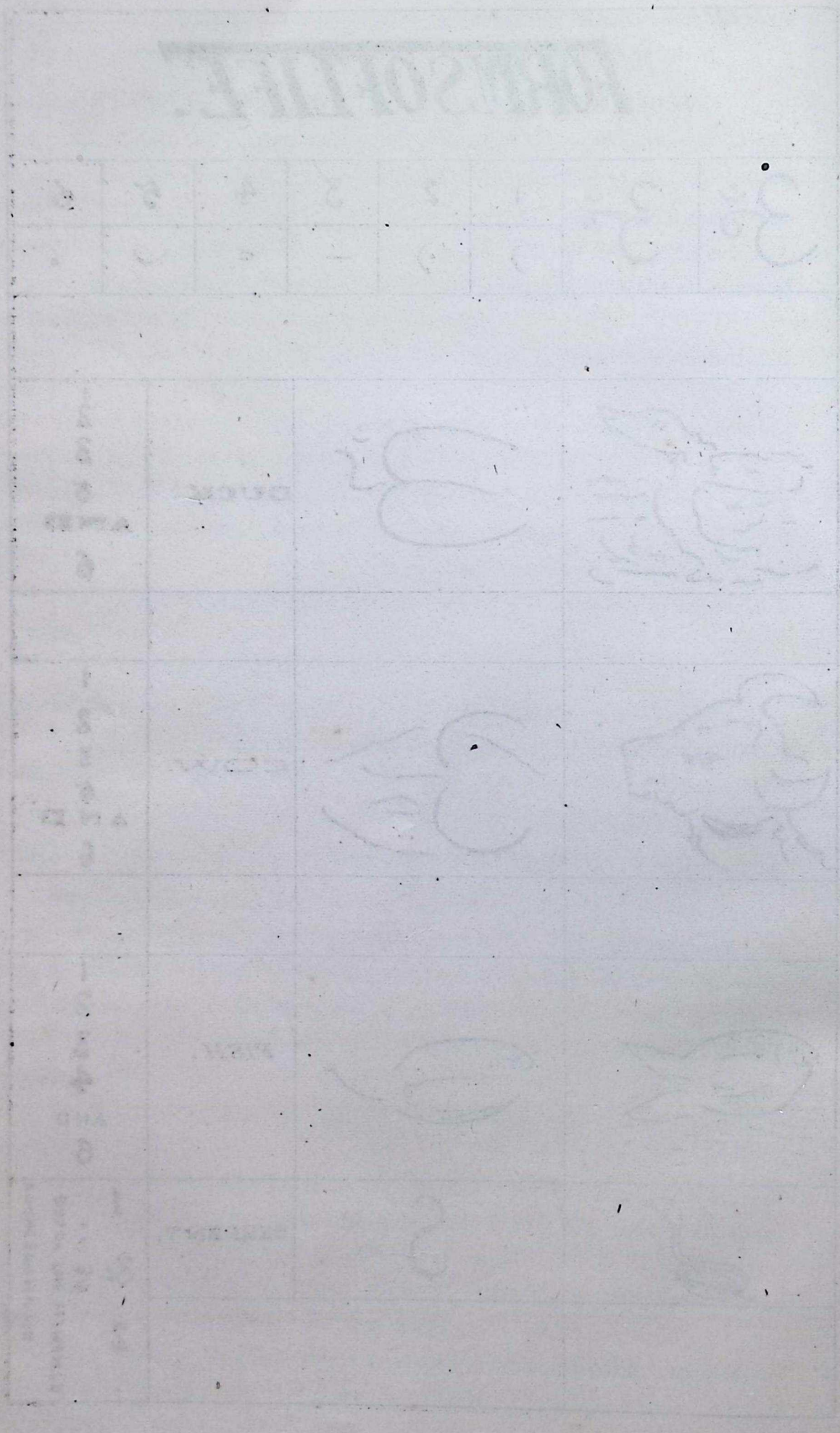
ॐ	३॰	1	2	3	4	5	6
		)	)	—	०	∪	.

		DUCK.	1 2 3 5 AND 6
		COW.	1 2 3 5 AND 6
		FISH.	1 2 3 4 AND 6
		SERPENT.	1 & 2

CORRESPONDING NOS OF THE ELEMENTS OF ३॰

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

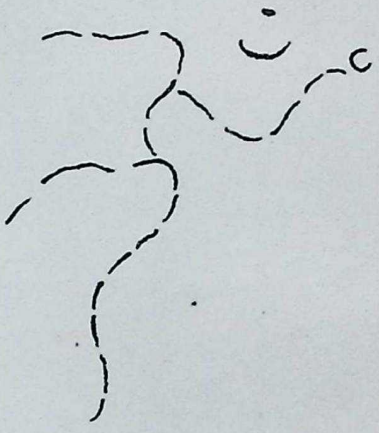
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

GANDHARVA VIDYA (MUSIC)

(1) नृत्यम्

(A)

नट-राज



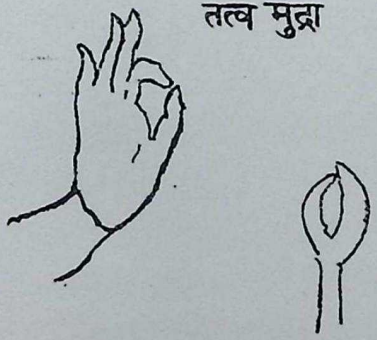
CORRESPONDING NOS. OF THE ELEMENTS OF ॐ

(A) 1, 2, 3, 4, 5 AND 6

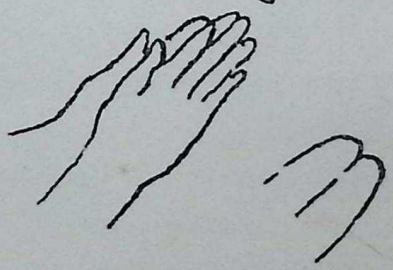
B. अभिनयः

(C)

तत्व मुद्रा



प्रणाम मुद्रा



(B) 3 AND 4

1 AND 2

ॐ

ॐ	1	2	3	4	5	6
	◌	◌	—	◌	◌	.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

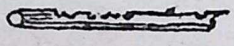
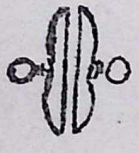
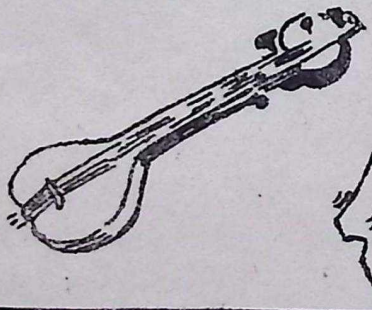
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

GANDAHRVA — VIDYA.

(MUSIC)

३॰	३½	1	2	3	4	5	6
		)	)	—	०	‿	·

	—०	बंशरी	1, 2, 3 AND 4
	}-०	झाण	1, 2, 3 AND 4
		TABALA	6, 5, 2 AND 1
		SITAR	1, 5, 2, 3 AND 4
अा	गीतम्		1, 2 AND 3
MUSIC .			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In the plate of diagrams No. 34, the top column shows the six elements Nos. 1, 2, 3, 4, 5 and 6 into which the symbol of AUM can be analysed. In this plate, the following facts are demonstrated, namely :—

(1) That the instrument of music, known as Bamsari (बंशरी), represents a combination of the elements Nos. 1, 2, 3, and 4 of AUM.

(2) That the instrument of music, known as Jhana (झाण), represents a combination of the elements Nos. 1, 2, 3, and 4 of AUM.

(3) That the instrument of music, known as Tabala, (तबला) represents a combination of the elements Nos. 6, 5, 2 and 1 of AUM.

(4) That the instrument of music, known as Sitar, (सितार) represents a combination of the elements Nos. 1, 5, 2, 3 and 4 elements of AUM.

(5) That the first vocal music (आ ! आ !! आ !!!), with which every Indian musician begins his performance, represents a combination of the elements Nos. 1, 2, and 3 of AUM.

It will be clear from the above two plates of diagrams that the three component elements of music, namely, (a) the physical pose of dance with appropriate gestures, (b) the important instruments of music, and (c) vocal music, are all included in the symbol of AUM.

PLATE OF DIAGRAMS ON GEOGRAPHY No. 35.

The plate of diagrams No. 35, is devoted to geography. In plate No. 35, the column at the top shows the six elements Nos. 1, 2, 3, 4, 5, and 6 into which the symbol of AUM can be analysed. In the subsequent columns, the various important features of geography are compared with the elements of AUM.

In the plate of diagrams No. 35, the following facts are demonstrated, namely :—

(1) That the final point in the north of the globe and the final point in the south of the globe, which are called the North pole and the South pole, are represented by a combination of the elements Nos. 6 and 5 of AUM.

(2) That the theoretical lines extending from the north pole to the south pole, with the line of equator in the middle, are represented by a combination of the elements Nos. 1 and 3 of AUM.

(3) That the theoretical two halves of the globe are represented by a combination of the elements Nos. 1 and 3 or 2 and 3 of AUM.

(4) That the line of equator is represented by the element No. 3 of AUM.

(5) That the curvature of the globe is represented by the element No. 5 of AUM.

(6) That the mountain ranges, which form one of the important

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

physical features of the globe, are represented by a combination of the elements Nos. 1 and 2 of AUM.

(7) That the geographical feature of the globe, which is known as the plane, is represented by the element No. 3 of AUM.

(8) That the geographical feature of the globe, which is known as the lake, is represented by the element No. 4 of AUM.

It will be clear from the plate of diagrams No. 35, that all the important physical features of the globe and many important theories of geography are represented in the elements of the symbol of AUM.

PLATE OF DIAGRAMS ON ASTRONOMY No. 36.

The plate of diagrams No. 36 is devoted to Jyotish or Astronomy. In the plate No. 36, the colnmn at the bottom shows the six elements Nos. 1, 2, 3, 4, 5 and 6 into which the symbol of AUM can be analysed. In the preceding columns, the various features of Astronomy are compared with the elements of AUM.

In the plate of diagrams No. 36, the following facts are demonstrated, namely :—

(1) That the orb of the Sun, which is an Astronomical object, closely resembles in appearance the element No. 4 of AUM.

(2) That the stars closely resemble in appearance the element No. 4 of AUM.

(3) That the Nebulea and the Nucleus of the nebulea closely resemble in appearance a combination of the elements Nos. 6 and 4 of AUM.

(4) That the phase of the Moon closely resembles in appearance the element No. 5 of AUM.

(5) That the path followed by periodical stars closely resembles in appearance a combination of the elements 1 and 2 of AUM.

(6) That the outlines of a Comet closely resemble in appearance a combination of the elements 3 and 4 of AUM.

It will be clear from the plate of diagrams No. 36, that all the important features of Astronomy are represented in the element of the symbol of AUM.

PLATE OF DIAGRAMS OF EROTICS No. 37.

The plate of diagrams No. 37 is devoted to Erotics. In plate No. 37, the column at the ~~bottom~~ Top shows the six elements Nos. 1, 2, 3, 4, 5, and 6 into which the symbol of AUM can be analysed. In the preceding columns, the various important features of Erotics are compared with the elements of AUM.

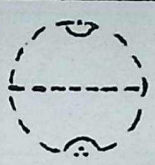
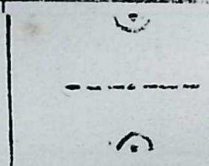
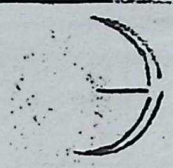
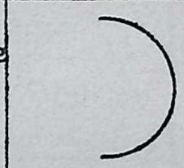
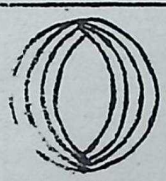
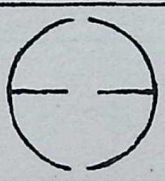
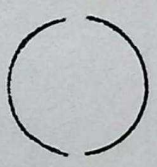
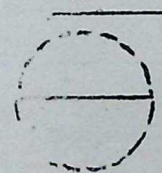
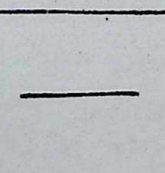
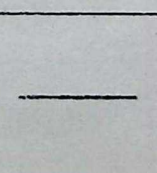
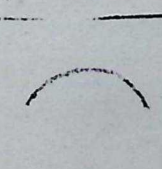
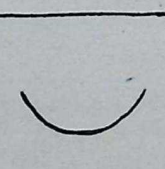
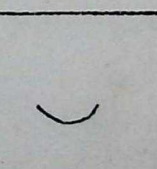
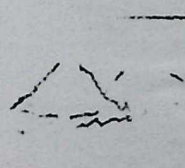
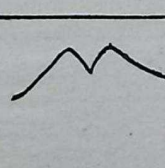
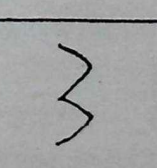
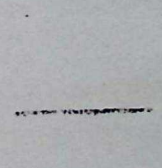
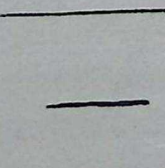
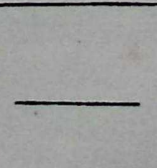
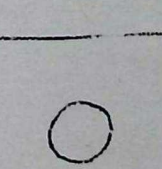
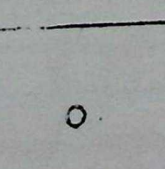
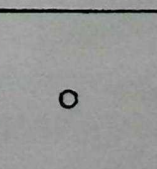
In the plate of diagrams No. 37, the following facts are demonstrated, namely :—

(1) That the braid of hair, ending in a knot, which is an object

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

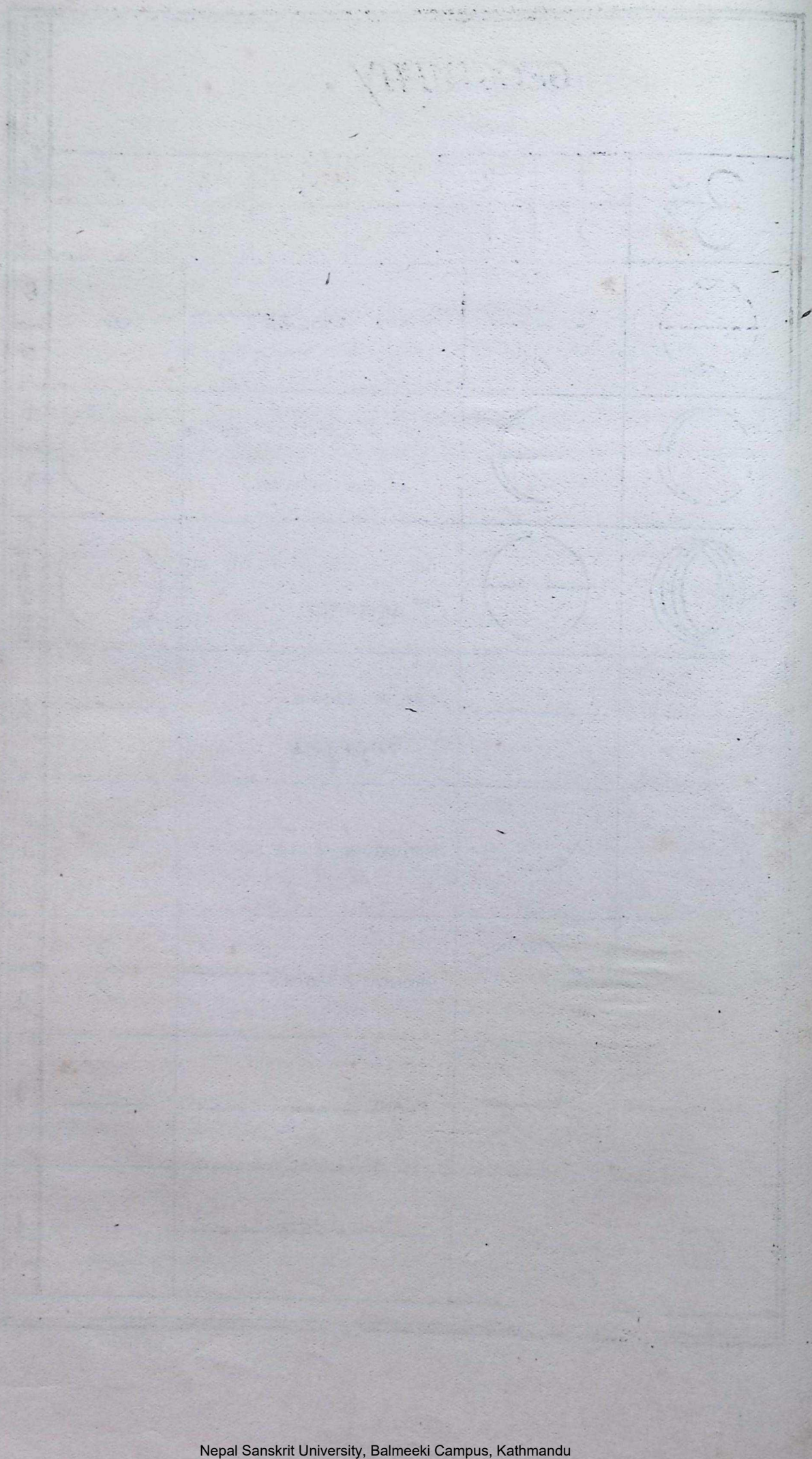
CC-0. In Public Domain. Digitization by eGangotri.Funding; MIDF

GEOGRAPHY.

ॐ	1	2	3	4	5	6	CORRESPONDING NOS. OF THE ELEMENTS OF ॐ
	)	)	—	o	◡	•	
		TWO POLES.					6 AND 5
		LINES OF LATITUDE MEETING AT THE EQUATOR.					1 AND 3
		THE TWO HALVES OF THE GLOBE भूगोलकम्					1 AND 3, 2 AND 3
		LINE OF EQUATOR— विषुवद्वृत्तम्					3
		CURVATURE OF THE EARTH—.					5
		MOUNTAIN RANGES.					1 AND 2
		PLANE.					3
		LAKE.					4

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

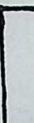
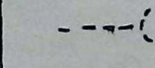


Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

II

ANOTHER IMPORTANT BRANCH OF ARYAN KNOWLEDGE IS ASTRONOMY OR "ज्योतिः" THE OBJECTS WITH WHICH IT DEALS ARE GIVEN BELOW:—

						CORRESPONDING ELEMENTS OF "ॐ" NOS. OF THE
1					THE ____ SUN.	4
2					THE ____ STAR.	4
3					THE NEBULAE AND THE NUCLEUS.	6 AND 4
4					THE PHASE OF THE MOON.	5
5					THE PATH OF PERIODICAL STARS.	1 AND 2
6					COMET	3 AND 4

ॐ	1	2	3	4	5	6
	)	)	—	०	‿	•

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

EROTICS.

ॐ	1	2	3	4	5	6
	)	)	–	०	‿	·

\	3	6	
BRAID OF HAIR	–	·	

⌒	6	5	
LIPS AND CHIN	·	‿	

VV	1	3	2
PAIR OF BREASTS	)	–	)

⊙	4		
NAVEL	०		

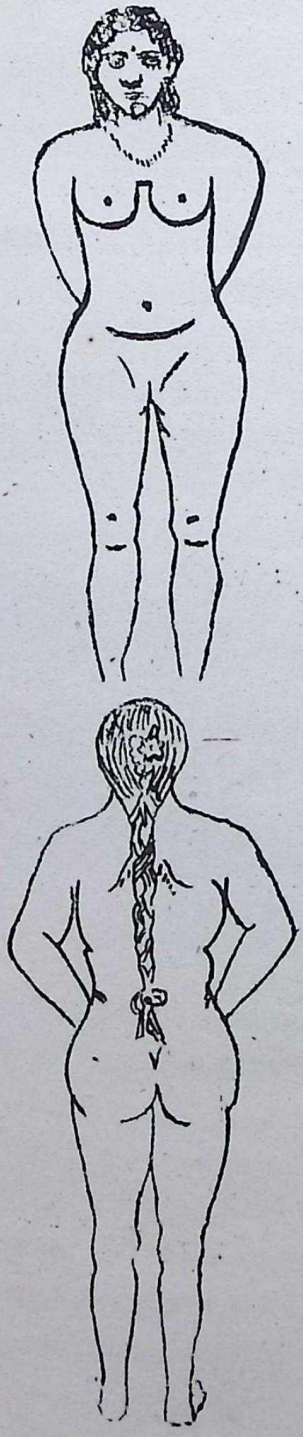
०	4		
FEMALE GENITAL ORGANONE ASPECT	०		

ᒪ	1	2	
FEMALE GENITAL ORGAN—2ND ASPECT	)	)	

}	1	2	
HIPS	)	)	

=○	3	4	
MALE ORGEN	-	०	

३०	1	2	3	4
SEXUAL UNION	)	)	–	०



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

distinguishing the female from the male of the human species, and which is an indication of youth in the female of the species, closely resembles in appearance the combination of the elements Nos. 3 and 6 of AUM.

(2) That the outlines of the lips and the chin, which form the centre of attraction in the face of the female of the species, closely resemble in appearance a combination of the elements Nos. 6 and 5 of AUM.

(3) That the outlines of the pair of breasts, which form the next centre of attraction, closely resemble in appearance a combination of the elements Nos. 1, 3, and 2 of AUM.

(4) That the outlines of the navel closely resemble in appearance the element No. 4 of AUM.

(5) That an aspect of the female genital organ closely resembles in appearance the element No. 4 of AUM.

(6) That the second aspect of the female genital organ closely resembles in appearance a combination of the elements Nos. 1 and 2 of AUM.

(7) That the pair of hips closely resembles in appearance a combination of the elements Nos. 1 and 2 of AUM.

(8) That the outlines of the male organ closely resemble in appearance a combination of the elements Nos. 3 and 4 of AUM.

(9) That the union of the sexual organs, by which the divine plan of reproduction of human life is consummated, is represented by a combination of the elements Nos. 1, 2, 3, and 4 of AUM.

The female of the species, as an embodiment of Sakti (शक्तिः) is an object of worship in the Tantras. The female characteristics of (a) a bulging breast and (b) a long braid of hair (ᵕ ᵕ ᵕ = स्तन केशवती नारी लोमशः पुरुषः स्मृतः) are therefore emphasised in the symbol of AUM.

Before the reproduction of human life occurs, there is (1) differentiation of the sexes and the sexual organs and (2) the mutual attraction and union of the two sexual organs.

A plump face (⌣), well shaped lips (ᵕ), a pair of bulging breasts in the front (ᵕ ᵕ), a long braid of knotted hair (ᵕ) dangling over the round hips in the rear (ω), (or a combination of all these features) (ᵕ ᵕ ᵕ) draw the male towards the female. The female expresses her sexual feeling towards the male through the subtle movements of her eyes or through the exchange of amorous glances (ᵕ). Both the male and the female, then drift closer to each other by gradual stages. Finally there occurs the union of the two sexual organs (3⊃).

As all the elements of Erotics, which are mentioned above, closely resemble in appearance the elements of the symbol of AUM, it can be claimed that the symbol of AUM represents the branch of knowledge known as Erotics (कामशास्त्रम्), in addition to the various other branches of knowledge.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

PLATE OF DIAGRAMS ON SACRIFICIAL RITES (यज्ञः) No. 38.

The plate of diagrams No. 38 is devoted to a comparison of the outlines of the tools used in the performance of sacrificial rites with the elements of AUM.

In the plate of diagrams No. 38, the following facts are demonstrated, namely :—

(1) That the outlines of the sacrificial fire and the hollow well in which the sacrificial fire is ignited are represented by a combination of the elements Nos. 6 and 5 of AUM.

(2) That the outlines of the tool used in sacrificial rites known as Havani (हवनी) closely resemble in appearance a combination of the elements Nos. 3 and 4 of AUM.

(3) That the outlines of the tool used in sacrificial rites known as Vaikankata-Stuva (वैङ्कतः स्रुवः) closely resemble in appearance a combination of the elements Nos. 3 and 4 of AUM.

(4) That the outlines of the tool used in sacrificial rites known as Antardhanakata (अन्तर्धानकटः) closely resemble in appearance a combination of the elements Nos. 3 and 5 of AUM.

(5) That the outlines of the seat of skin (कृष्णाजिनम्) used in sacrificial rites (यज्ञः) closely resemble in appearance a combination of the elements Nos. 1, 2 and 3 of AUM.

It will be clear from the plate of diagrams No. 38, that all the important tools used in sacrificial rites are represented in the elements of the symbol of AUM. In other words, the symbol of AUM represented sacrificial rites.

PLATE OF DIAGRAMS ON LOGIC No. 39.

The plate of diagrams No. 39 is devoted to Logic.

In the plate of diagrams, the following facts are demonstrated, namely:—

(1) That the primary means of ascertaining facts, which is called ocular observation, is represented in the elements Nos. 5 and 6 of AUM.

(2) That the secondary means of ascertaining facts, which is called, Analogy, is represented in the elements Nos. 1 and 2 of AUM.

(3) That the third means of ascertaining fact, which is called Inference, is represented in the elements (a) 1 and 2 and (b) 3 and 4 of AUM.

(4) That the fourth means of ascertaining facts, which is called, Aptavakyam (acoustic perception), is represented in the elements Nos. 1, 2, 5 and 3 of AUM.

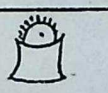
In the case of ocular observation, the realisation of facts occurs when a contact is established between the centre of consciousness situated in the brain and the concrete object with the help of the organs of vision (eyes). The outlines of an eye are represented in the elements Nos. 5 and 6 of AUM.

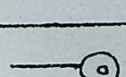
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

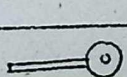
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

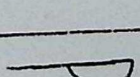
SACRIFICIAL RITES.

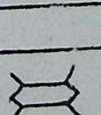
ॐ	1	2	3	4	5	6
	)	)	—	०	◡	·

 ◡	6	5				
SACRIFICIAL FIRE	·	◡				

	3	4				
स्रुवः	—	०				

	3	4				
वैकङ्कतः स्रुवः	—	०				

	3	5				
अन्तार्धानिकटः	—	◡				

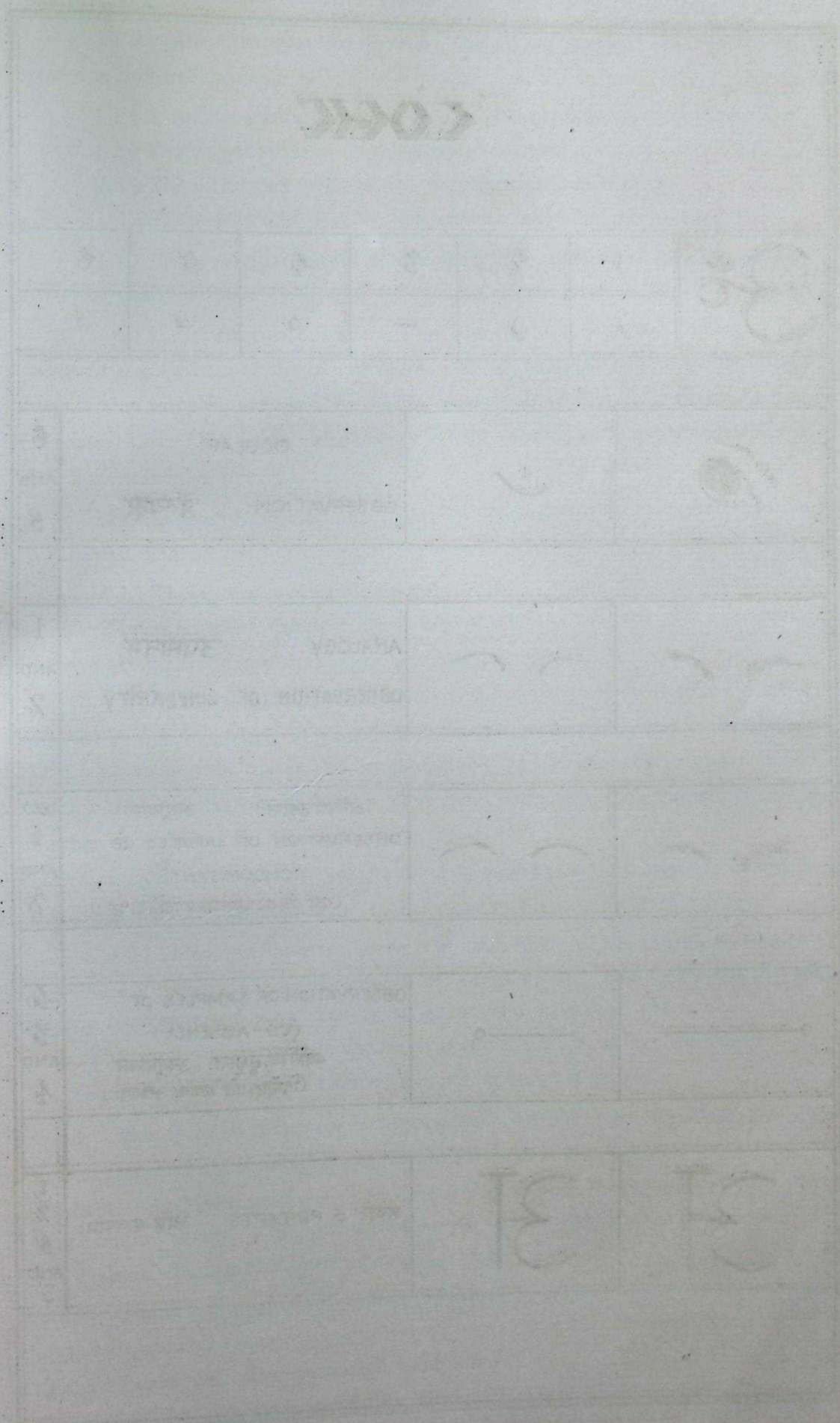
	1	2	3			
कृष्णाऽजिनम्	)	)	—			

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

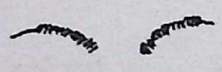
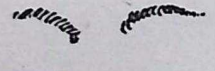
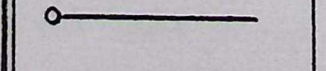
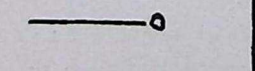


Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

LOGIC

ॐ	1	2	3	4	5	6
	)	)	—	o	⌣	•

	⌣	OCULAR OBSERVATION प्रत्यक्ष	6 AND 5
	⌒ ⌒	ANALOGY उपमानम् OBSERVATION OF SIMILARITY.	1 AND 2
	⌒ ⌒	"अन्वय दृष्टान्तः" – अनुमानम् OBSERVATION OF SAMPLES OF CONCOMITANTS (यत्र यत्रे का भूस्तत्रतत्र द्वितीया भूः)	(a) 1 AND 2
		OBSERVATION OF SAMPLES OF (CO-ABSENCE) व्यतिरेक दृष्टान्तः – अनुमानम् (विन्देशभावे रेखाया अभावः)	(b) 3 AND 4
अ	अ	शब्दः = PRECEPTS आप्त वाक्यम्।	1, 2, 5 AND 3

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In the case of ascertaining facts by means of Analogy the following process is followed, namely :—

(1) A number of samples of concrete objects are selected for observation.

(2) The peculiarities of all the samples are noted.

(3) The difference between the peculiarities is ascertained.

(4) Those points of peculiarities, which are similar, are put together.

(5) These peculiar points of similarity are compared with the peculiarities of fresh samples.

(6) If, on comparison, there is an identity of a major portion of the points of peculiarities of the two or more sets of samples selected for observation, the samples are said to be in possession of identical functions and characteristics. This process of Analogy is represented in the elements Nos. 1 and 2 mentioned above.

In the case of ascertaining facts by inference the following process is followed, namely :—

(1) Those peculiarities of concrete objects, which are concomitant are noted. The celebrated example of concomitance is : "Where there is smoke there is fire."

(2) Then the field of observation is shifted a number of times in order to verify the incidence of concomitance. After observing the concomitance of the smoke and the fire in the kitchen-stove, observation is extended to the smithy of the village blacksmith. Then the observation of concomitance is further extended to the forest trees on fire.

(3) On the bases of the above observations a deduction is made to the effect namely :— "Wherever there is smoke there is invariably a fire."

(4) Later on, wherever there is an indication of the presence of smoke anywhere in the world the deduction is automatically made without the aid of any further observation that there exists the cause of the smoke i. e. the fire. This kind of inference is known as ANWAYA i. e. inference based only on the observation of concomitance. (यत् सत्त्वे यत् सत्त्वम् = अन्वयः)

This form of inference is represented by the outlines of a pair of curves representing the eyebrows. As the two eye-brows always exist together, the indication of the presence of one eyebrow points to the existence of the remaining eyebrow. This is an example of concomitance. It is represented in the plate of diagrams by the elements Nos. 1 and 2 of AUM.

There is a form of inference which is based on the observation of such points of concrete objects, the absence of one of which implies the absence of the other as well. The celebrated examples of this are as follows, namely :—

(1) In the absence of the element of earth there is the absence of odour.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(2) In the absence of the element of water there is the absence of liquidity.

(3) In the absence of the element of fire there is the absence of heat.

(4) Ih the absence of the element of mind there is the absence of perception, etc.

This form of inference is known as Vyatireka. (यदभावे यदभावः = व्यतिरेकः). An illustration of this is provided by a straight line and a circular point. In the absence of a point there is always the absence of a line. (A line begins always from one point and ends at another). The outlines of a straight line and a circular point are represented in the elements Nos. 3 and 4 of AUM.

The fourth means of ascertaining facts which is known as Aptavakyam, is represented by the alphabet A (अ). अ represents sound in general and stands for Aptavakyam. अ is a combination of the elements Nos. 1, 2, 5 and 3 of AUM.

It is clear from the plate of diagrams No. 39, that the various processes to be followed in ascertaining facts (यथार्थानुभवश्चतुर्विधः-प्रत्यक्षाऽनुमित्युपमितिशाब्द-भेदात्—तर्कसंग्रहः) which are recognised as valid in logic, are represented in the elements of AUM.

PLATE OF DIAGRAMS ON SUN-WORSHIP No. 40.

The plate of diagrams No. 40 is devoted to sun-worship. The most well known forms of mantras which are used in offering prayer to the sun are : "उदुत्यं चित्रं देवानामुद्वयन्तमसस्परितश्चक्षुर्देव." and "चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्राद्यावापृथिवी अन्तरीक्षं सूर्य्य आत्मा जगतस्तस्थुषश्च—शुक्ल यदुर्वेद—अ० ७ क० ४२". In these mantras the orb of the Sun is referred to as the source of life. This orb of the sun closely resembles in appearance the element No. 4 of AUM.

* The prayer to the sun is to be offered daily when the orb of the sun is near the line of horizon. This line of horizon closely resembles in appearance the element No. 5 of AUM.

The prayer to the sun is to be offered in a prescribed physical pose*. The details of the pose are as follows, namely :—

(1) The person who offers the prayer should stand up on his legs with the feet placed close together as if to form a circle.

(2) The pair of legs, thighs and the trunk should be erect as if to form a straight line.

(3) The arms and the hands should be lifted upwards as far as they go.

(4) The neck and the head should be erect facing the orb of the sun which is, as mentioned above, shining above the line of horizon.

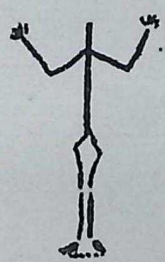
---

* सन्ध्याद्वयेऽप्युपस्थाननेवमाहुर्मनीषिणः । मध्याह्ने उदये चैव विभ्राडादिच्छया भवेत् ॥
तदसंयुक्तपार्ष्णिर्वा एक पादो द्विपादपि । जपेत् कृताञ्जलिर्वाऽपि ऊर्ध्ववाहुरथाऽपि वा ॥
—याज्ञवल्क्यः शु० यजु० आन्हिक सूत्रावल्यां पृष्ठ ४७

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

POSE OF PRAYER TO THE SUN

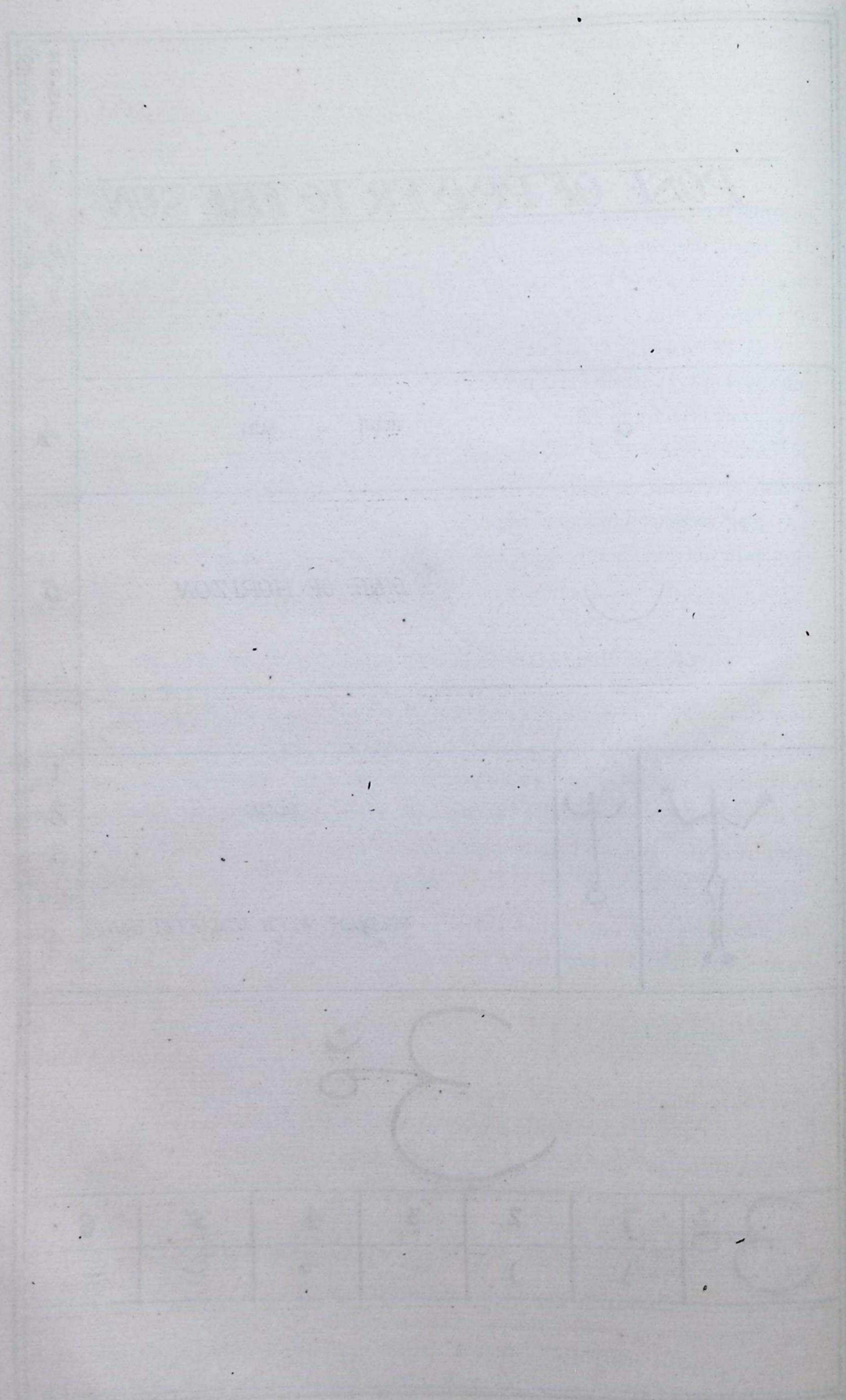
		CORRESPONDING NOS OF THE ELEMENTS OF "ॐ"
○	सविता = SUN	4
◡	LINE OF HORIZON	5
	POSE OF PRAYER WITH UPLIFTED HANDS	1, 2, 3 AND 4

ॐ

ॐ	1	2	3	4	5	6
	)	)	—	○	◡	—

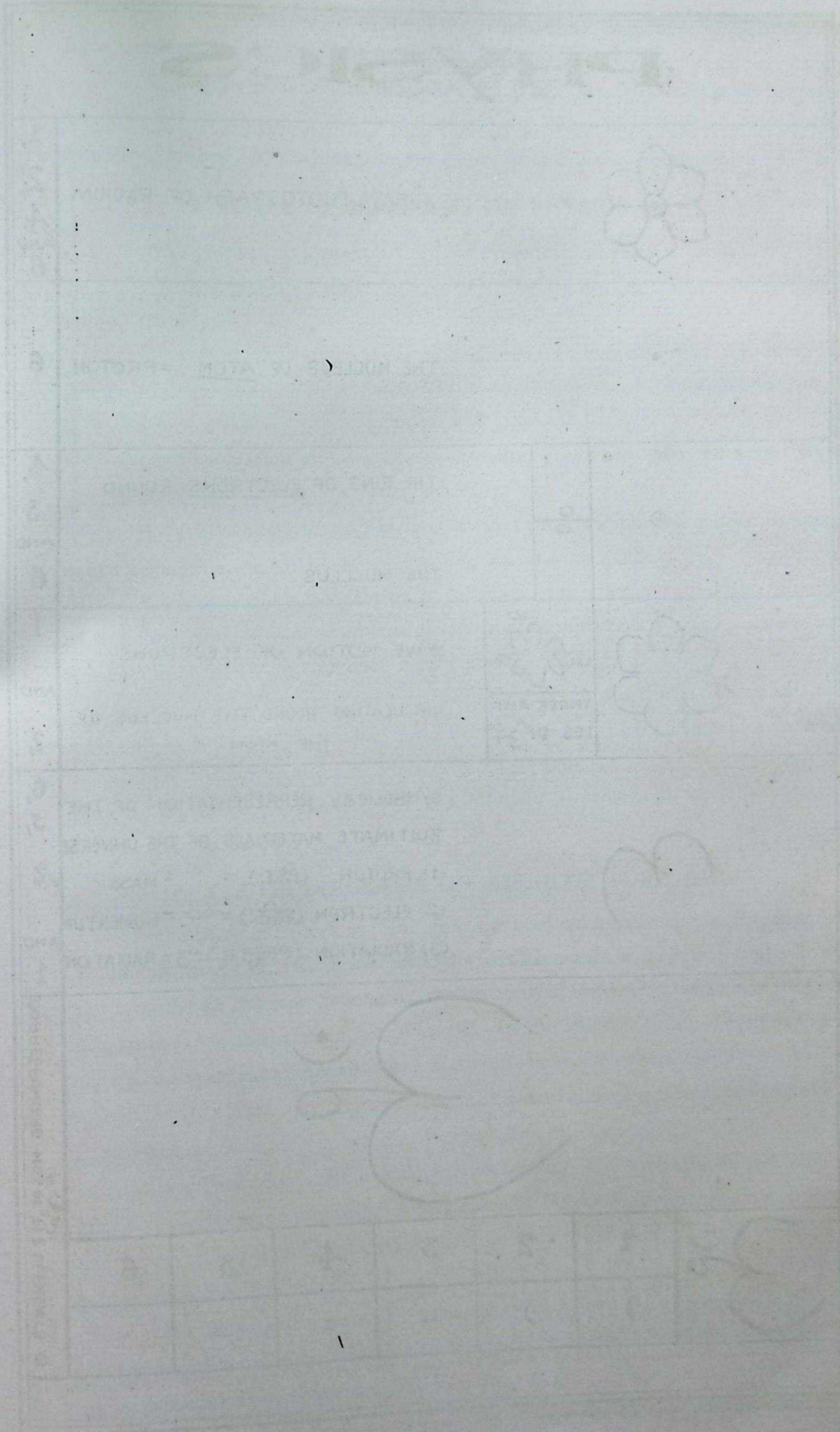
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

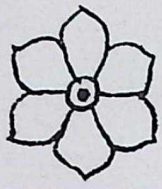
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

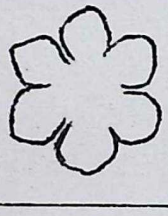
PHYSICS



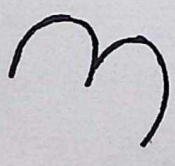
X RAY PHOTOGRAPH OF RADIUM. — 1, 2, 4 AND 6

THE NUCLEUS OF ATOM = PROTON. — 6

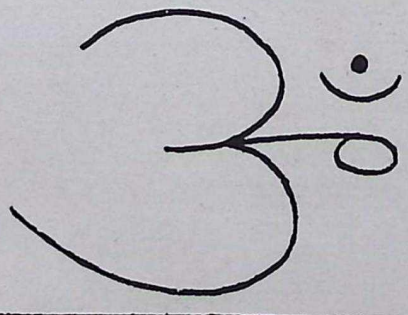
THE RING OF ELECTRONS ROUND THE NUCLEUS. — 4, 3 AND 6



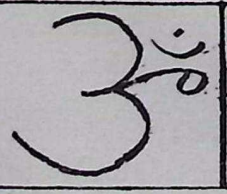
WAVE MOTION OF ELECTRONS CIRCULATING ROUND THE NUCLEUS OF THE ATOM. — 1 AND 2



SYMBOLICAL REPRESENTATION OF THE ULTIMATE MATERIALS OF THE UNIVERSE.
(1) PROTON. (शिवः) = • = MASS
(2) ELECTRON. (शक्तिः) = ◡ = MOMENTUM
(3) RADIATION. (स्पन्दन म.) = ३ = RADIATION — 6, 5, 2 AND 1



CORRESPONDING NOS. OF THE ELEMENTS OF "ॐ"



1	2	3	4	5	6
)	)	–	०	◡	•

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

All the above details of the pose of prayer to the sun are represented by a combination of the elements Nos. 1, 2, 3 and 4 of AUM.

It will be clear from the plate of diagrams No. 40 that the physical attitude to be adopted in the course of reciting mantras in order to invoke the beneficial aids of objects like the sun is also included in the symbol of AUM.

PLATE OF DIAGRAMS ON PHYSICS No. 41

The plate of diagrams No. 41 is devoted to physics.

In the plate of diagrams No. 41, the following facts are demonstrated, namely :—

(1) That the appearance of Radium*, which is found by means of X ray photography, closely resembles a combination of the elements Nos. 1, 2, 4 and 6 of AUM.

(2) That the appearance of Proton resembles the element No. 6 of AUM.

(3) That the ring of Electrons round the Nucleus resembles in appearance a combination of the elements Nos. 4 and 6 of AUM.

(4) That the wave motion of electrons circulating round the Nucleus of the atom resembles a combination of three samples of ३ (ॐ), which itself is a combination of the elements Nos. 1 and 2 of AUM.

It will be clear from the plate of diagrams No. 41, that the three ultimate materials of the universe namely (a) Proton (॰=शिवः) (b) Electron (ॅ=शक्तिः)
=सत् =चित्
and (c) Radiation (३=स्पन्दनम्) are symbolically represented by the elements of the symbol of AUM.

PLATE OF DIAGRAMS ON ARCHITECTURE No. 42

The plate of diagrams No. 42 is devoted to Architecture. In this plate the symbol of AUM is analysed into the six elements 1, 2, 3, 4, 5 and 6 in the first column. In the second column, the outlines of the tools used in Architecture are compared with the elements of AUM. In the third column, the outlines of the various features of Architecture are compared with the elements of AUM.

In the plate of diagrams No. 42, the following facts are demonstrated, namely :—

(1) That the outlines of a nail closely resemble in appearance a combination of the elements No. 3 and 4 of AUM.

(2) That the outlines of a saw closely resemble in appearance the element No. 1 and 2 of AUM.

(3) That the outlines of a drill, which is used in boring holes, and the outlines of a hole closely resemble in appearance a combination of the elements Nos. 3 and 2 of AUM.

* An outline of the Universe, volume No. 1, page No. 108,—J. G. Crowther.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(4) That the outlines of a hammer closely resemble in appearance a combination of the elements Nos. 3 and 4 of AUM.

(5) That the outlines of the roof of a building closely resemble in appearance a combination of the elements Nos. 1 and 2 of AUM.

(6) That the outlines of the arches closely resemble in appearance a combination of the elements Nos. 1 and 2 of AUM.

(7) That the outlines of a tower closely resemble in appearance a combination of the elements No. 4 and 3 of AUM.

(8) That the outlines of a balcony closely resemble in appearance a combination of the elements Nos. 5 and 1 or 5 and 2 of AUM.

It will be clear from the above plate of diagrams that not only the accessories and tools used in Architecture but the important architectural features of buildings are moulded in the forms of the elements of AUM.

PLATE OF DIAGRAMS ON TANTRA No. 43

The plate of diagrams No. 43 is devoted to an aspect of Tantra which has not been dealt with in the previous chapters.

In the plate of diagrams No 43, the symbol of AUM is analysed into the six elements Nos. 1, 2, 3, 4, 5 and 6 in the columns at the bottom of the plate. In the space above this column seven important facts of Tantra are shown.

In the plate of diagrams No. 43, the following facts are demonstrated namely :—

(1) That the round hole, through which Kundalini passes in the centre of the brain, where Siva is situated, resembles in appearance the element No. 4 of AUM (कुण्डलीविवरम्=०)

(2) That the outlines of the hollow Tube of Chitrini-nadi situated between the hole mentioned above and the twelve petal lotus, closely resemble the element No. 3 of AUM. (चित्रिणी नाड=॥=।)

(3) That a side-view of the outlines of the twelve petal lotus, situated above the Chitrini-nadi mentioned in the previous paragraph, resembles in appearance a combination of the elements Nos. 1 and 2 of AUM. (द्वादशदलपद्मम्=ᵕᵕ)

(4) That what is called Nada (˜) in Tantra, which is represented by a crescent in Tantra, and which is situated in the triangle above the twelve petal lotus, resembles in appearance the element No. 5 of AUM.

(5) That what is called Bindu in Tantra, which is represented by a point in Tantra and which is situated above the crescent mentioned in the preceding paragraph, resembles in appearance the element No. 6 of AUM (˙).

The seat of the soul which is located in the region of the brain known as Sahasrara is indicated graphically in the symbol of AUM.

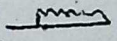
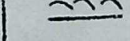
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

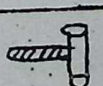
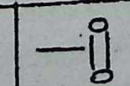
ARCHITECTURE.

ॐ	1	2	3	4	5	6
	)	)	—	०	◡	.

NAIL		3	4				
—0	—0	—	०				

SAW		3	1	2			
		—	)	)			

DRILL		3	1	2			
		—	)	)			

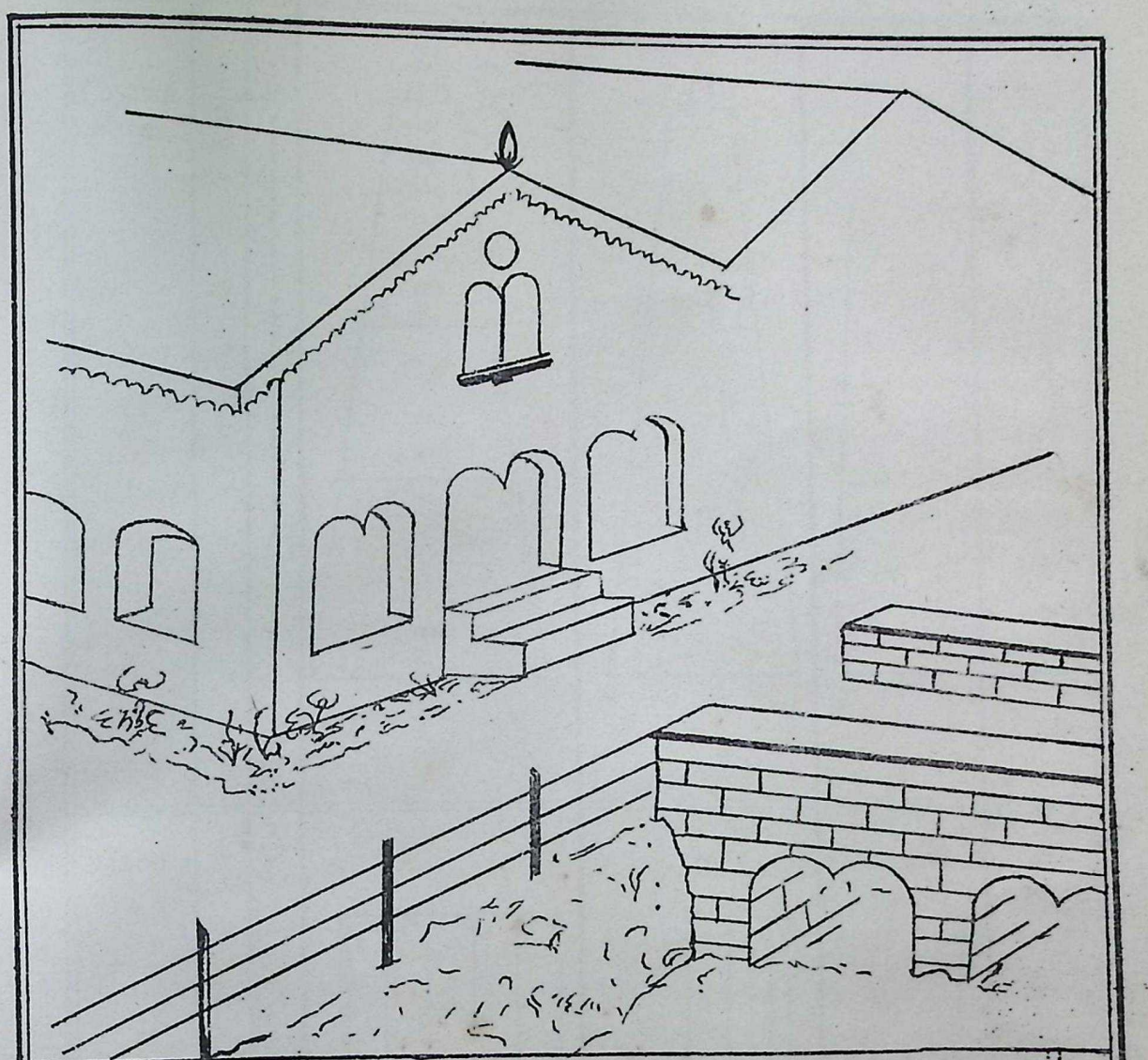
HAMMER		3	4				
		—	०				

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



STAIR CASE

ROOF — 1 AND 2

WINDOW

ARCH WAY OF HALL = ∩∩∩ — 1 AND 2

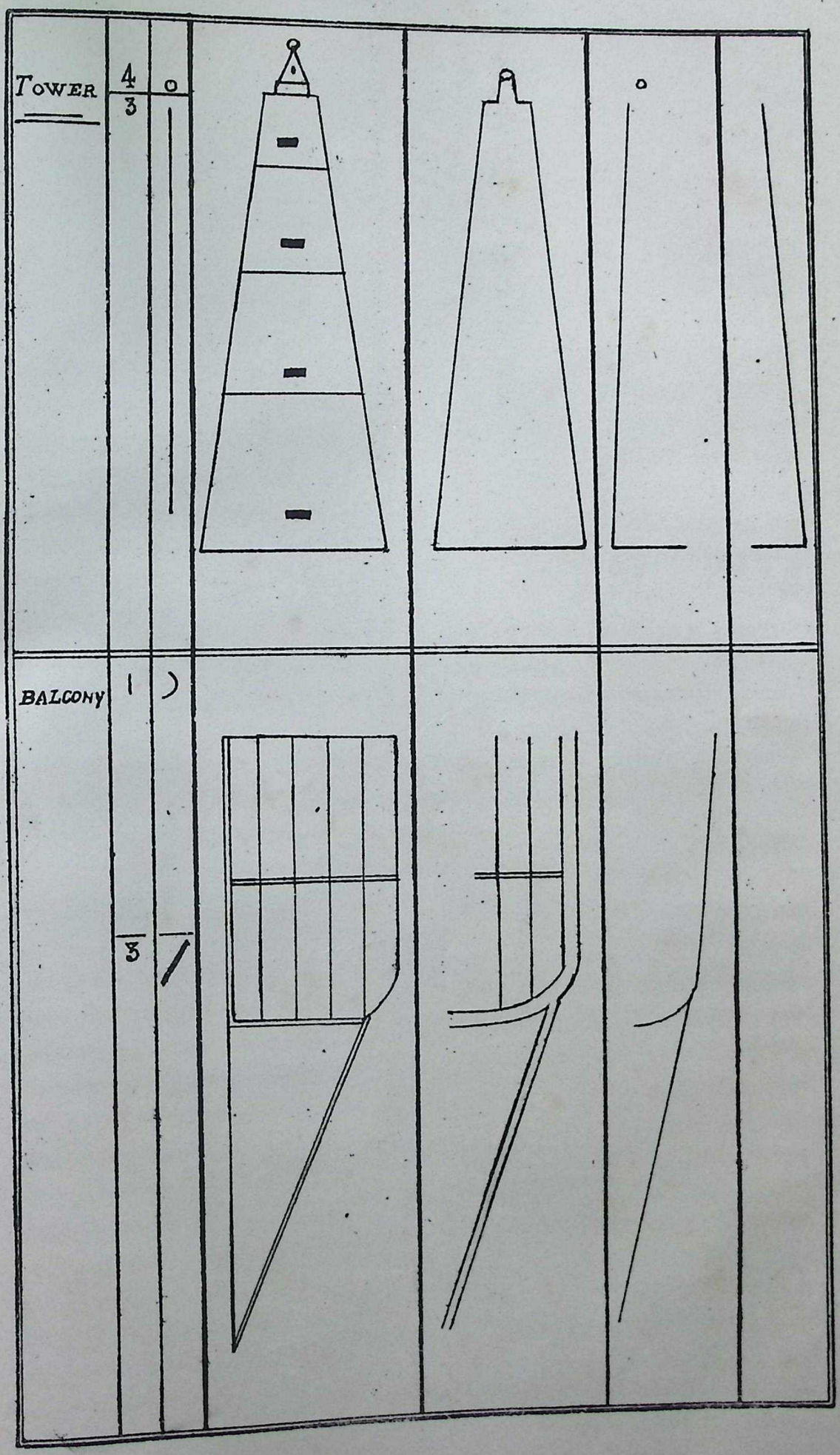
BRIDGE = ∩∩

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

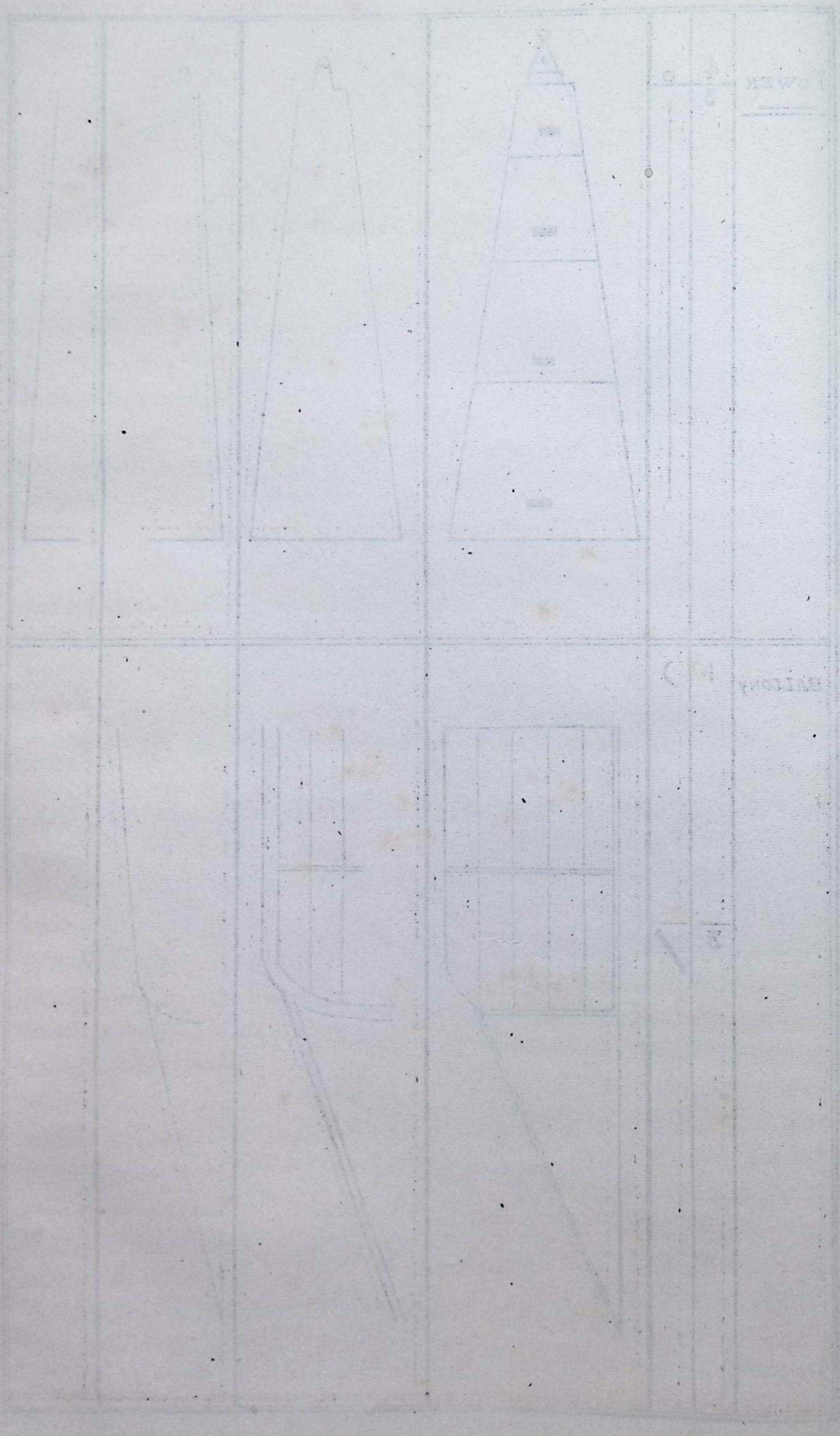
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



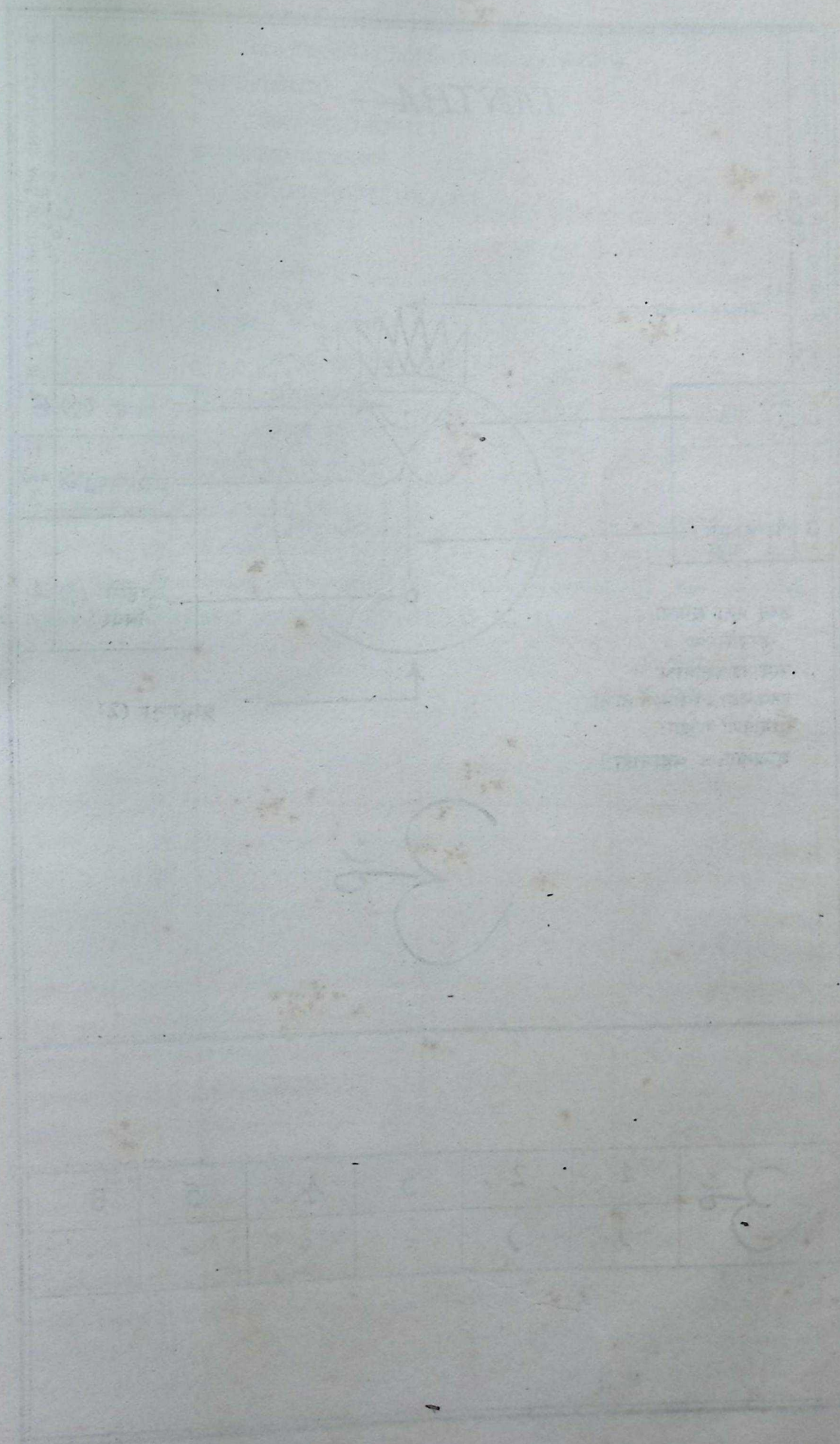
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



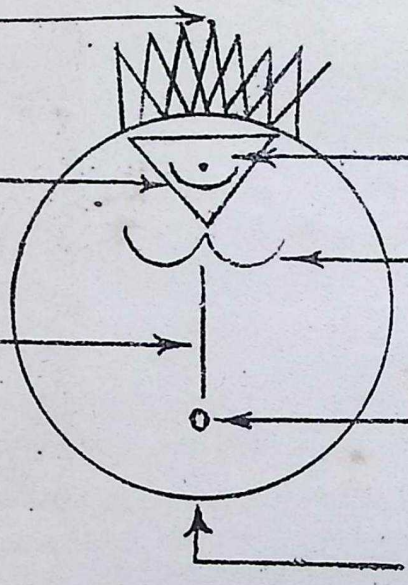
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

TANTRA

CORRESPONDING NOS OF THE ELEMENTS OF ॐ

5	6. नाद
3	4. चित्रिणी नाड़ी



CORRESPONDING NOS OF THE ELEMENTS OF ॐ

6	1 AND 2
	4

शब्द ब्रह्म रूपायाः =
कुण्डलिन्याः –
परम शिवसन्निधि
गमन पथः = चित्रिणी नाड़ी
[चित्रिणी नाड्याः
शून्यभागः = ब्रह्मनाड़ी]

ॐ

ॐ	1	2	3	4	5	6
	)	)	–	०	‿	.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In the book on Tantra entitled (पादुका-पञ्चकम्) the seat of the soul the environments of it are described in the following verses.

ब्रह्मरन्ध्रसरसीरुहोदरे
नित्यलग्नमवदातमद्भुतम् ।
कुण्डलीविवरकाण्डमण्डितं
द्वादशार्णसरसीरुहँ भजे ॥ १ ॥

तस्य कन्दलितकर्णिका पुटे
क्लप्तरे ख म कथादि रेखया ।
कोणलक्षित ह ल क्ष मण्डली
भावलक्ष्य मवलालयँ भजे ॥ २ ॥

तत्पुटे पटु तडित्कडारिम
स्पर्धमान मणि पीठ विग्रहम् ।
चिन्तयामि हृदि चिन्मयँ वपु
नाँद विन्दु मणिपीठ मण्डितम् ॥ ३ ॥

This description tallies with the details provided by the physical outlines of the symbol of AUM (DIAGRAM No. 43)

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CHAPTER V

AUM AND THE ELEVEN SCHOOLS OF THOUGHT

• अत एषा ब्रह्म संवित्तिर्भावाभावकला विनिर्मुक्ता चिद्विद्याऽद्वितीय ब्रह्म संवित्तिः सच्चिदानन्द लहरी महात्रिपुर सुन्दरी बहिरन्तरनुप्रविश्य स्वयमेकैव विभाति। यदस्ति सन्मात्रम्-यद्विभाति चिन्मात्रम्-यत्प्रियमानन्दं-तदेतत् सर्वाकारा महात्रिपुरसुन्दरी—बह्वृचोपनिषदि।

1. Every advanced stage in the search for an explanation of the ultimate units of the universe reveals the possibility of the existence of further stages. The facets presented by each particle of matter can be subjected to the closest scrutiny to the end of time without exhausting their variety. The courses of planets can be followed to the end of space without arriving at the point at which they begin or end. An inquiry into the evolution of the forms of life only leads to new inquiries and onwards to a series of greater mysteries. An adequate explanation of the marvels of Botany still awaits the intellectual endeavours of a master explorer. Where and how long, one wonders, one is to wander before crying halt at the point of finality.

2. Each branch of knowledge is dependent for its completion on the completion of some other branch of knowledge. It is therefore impossible to have either a partial or a total knowledge of any single object. The very definition of knowledge is open to criticism. Who is exactly the agent who does the act of knowing? What precisely is the process followed by the agent? What again are the objects of knowledge?

3. When one sees the orb of the Sun, one appears, to know the existence of an object which is called the orb of the Sun. Between the point of time when the orb of the Sun is visualised and the point of time when the the knowledge of the existence of the Sun occurs, the following processes take place in the sphere of consciousness. First, the blank state of consciousness ceases to exist. Secondly, there is projected in the sphere of consciousness-the consciousness of what is called the orb. Thirdly, the consciousness of what is called a Sun, is similarly projected in the sphere of consciousness. Fourthly, X, who has seen the orb of the Sun, realises "I know the orb of the Sun". In every case of knowledge, what is exactly realised is not a material object, (apart from the agent of knowledge), but only a form of consciousness. Logically speaking, the agent of knowledge cannot be the subject of knowledge. Still the existence of this agent of knowledge is to be inferred from the existence of the act of knowing. In other words, so long as there is the state

---

• Thus, the perception of BRAHMA is neither positive nor negative,.....

.....

Whatever exists is सत्. Whatever becomes manifest is चित्. Whatever is desirable is आनन्दः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

of awareness, the agent of knowledge, the act of knowing, and the objects of knowledge, must be said to exist in one form or other in order to preserve the logical consistency of arguments.

4. For the sake of arguments, the separate existence of (a) The agent of knowledge, (b) The act of knowing, and (c) The objects of knowledge may well be recognised. In fact, no progress of thought can occur in any direction without the recognition of such diversity. The recognition of this diversity of material and spiritual phenomena is the starting point from which schools of thought branch off towards seemingly opposite directions. There are, in the main, the following schools of thought, namely—

1. The Charvaka School ;
2. The Buddha ,,
3. The Ramanuja ,,
4. The Madhwa ,,
5. The Vaisheshika School
6. The Gautama ,,
7. The Sankhya ,,
8. The Yoga ,,
9. The Jaimini ,,
10. The Jaina School, and
11. The Vedanta School

THE CHARVAKA SCHOOL

The school of thought known as Charvaka holds :

(a) That the sensual perception (प्रत्यक्षः) is the only means of ascertaining facts.

(b) That there are only four objects which are found by sensual perception i. e. (i) the earth (ii) water (iii) fire and (iv) the wind.

(c) That a peculiar combination of the above four objects leads to the emergence of the visible body of every animate and inanimate object.

(d) That consciousness is a phenomenon which is like the phenomenon of intoxication resulting from the use of alcohol.

(e) That what is called soul is nothing but the combination of the above consciousness and the above four elements.

(f) That the cessation of the above combination is called salvation.

(g) That there is no such thing as life after the cessation of the above combination at any time subsequent to the first combination.

(h) That there is no such thing as another world or plane of life.

(i) That there is no need of recognising the existence of God, inasmuch as this world and this combination of the four elements are sufficient to satisfy the requirements of reason.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(j) That the religious rites, ceremonies and the various forms of divine worship are concocted by selfish priests to delude the stupid people, so that the priests may be able to lead a comfortable life out of the proceeds of the offerings made in connection with the performance of the rites, ceremonies and the various forms of divine worship.

(k) That for the sake of (a) preserving the social order and (b) the dispensation of justice, it is sufficient to recognise a human being, who is a leader of society, as an all powerful God.

The main features of this school of thought are namely (a) sensual perception (b) the four elements (c) identification of the soul with the combination of consciousness and the four elements and (d) the emphasis laid on this life and this plane of life.

BUDDHISM

The Buddhist school of thought (the वैनाशिकाः, or the Nihilists) holds as follows :—

(1) That the means of ascertaining facts are two in number, namely (a) sensual perception and (b) inference.

(2) That, on the last analysis, zero (शून्यम्) is the only reality.

(3) That the realisation of this ultimate state of zero is called salvation.

(4) That the soul and the perception of (a) self and (b) the various material forms, are one and the same.

(5) That, like other perceptions, the perception of self is not permanent but undergoes a change immediately after it comes into existence.

(6) That there is no such thing as a soul apart from the five Skandhas, namely (a) form, (b) perception, (c) feelings of happiness and misery, (d) name and (e) greed, jealousy, pride, good, evil etc.

(7) That there are four paths leading to the cessation of (a) misery and (b) the causes of misery.

In the opinion of a minor branch of Buddhism there is an ultimate authority called Arhan, who is ominiscient, who guides along the path leading to the cessation of misery.

THE RAMANUJA SCHOOL.

The Ramanuja school of thought holds.

1. That there are the three following ultimate units, namely,
   (a) The soul i. e the individual soul who perceives the soulless objects :
   (b) The soul-less i. e. all the material objects of perception ;
   (c) God, i. e. the agent who regulates what perception should be carried to which individual soul.
2. That the texts of the Vedas, supporting non-duality, aim at the

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

recognition of one God. They do not aim at the denial of the existence of the material bodies and the individual souls;

3. That the joint perception of "I" and "Mine" is a proof of duality.

4. That God is the creator of the universe;

5. That God is found in the foilowing five stages, namely,

(a) अर्चा (Archa);
(b) विभवः (Vibhava);
(c) व्यूहः (Vyuha);
(d) सूक्ष्मः (Suksma) and
(e) अन्तर्यामी (Antaryami).

6. That God graciously confers Godhood on a soul after the latter had attained enlightenment through devotion and devotionary acts;

7. That the individual soul is too small to be perceived by the senses;

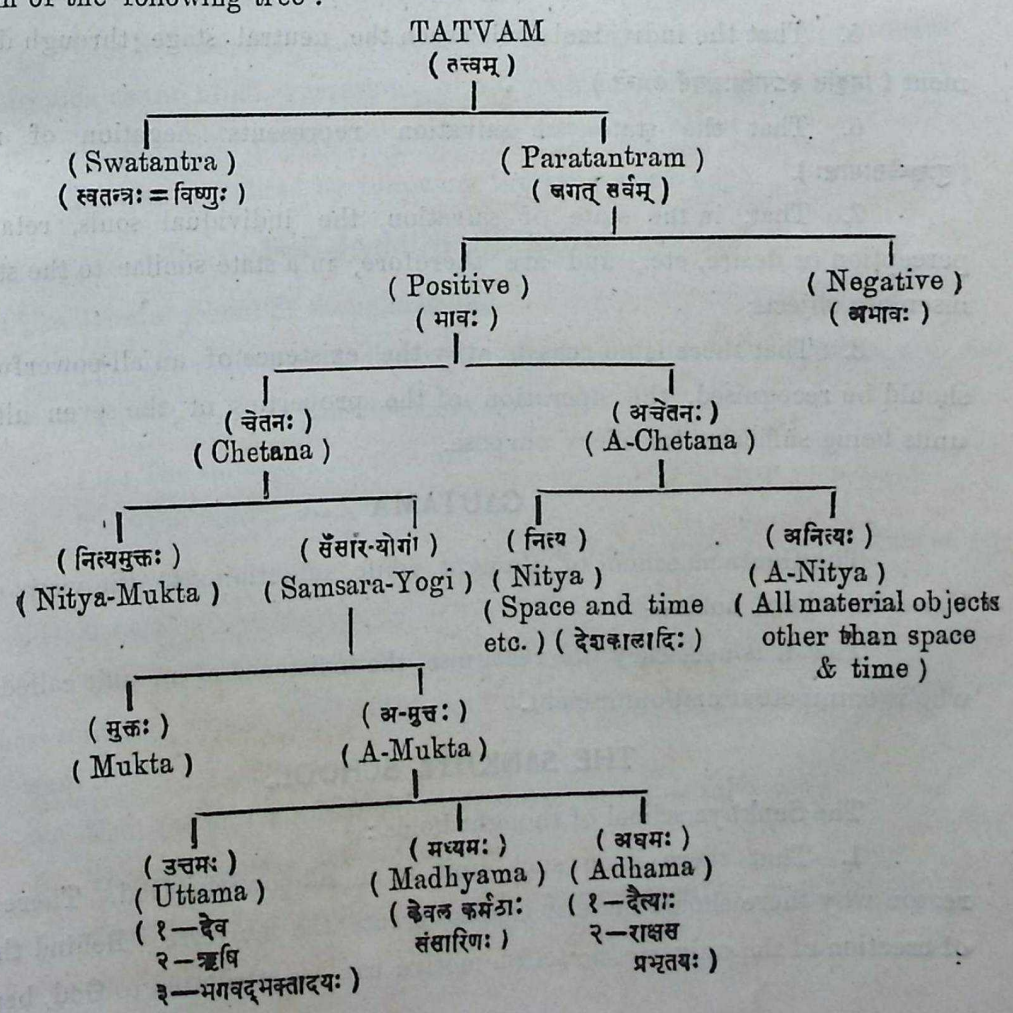
8. That the individual soul stands to God in the same relation as a serf does to his master.

9. That the truth of the Vedic texts is self-evident;

10. That, though God is one, God's creation partakes of the nature of real diversity.

MADHWA

The tenets of the Madhwa School of thought can be analysed in the form of the following tree :



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

According to this school, those individual souls, who have acquired fitness for salvation, through the three fold acts of devotion viz, (a) अङ्कनम्, (b) नामकरणम् and (c) भजनम्, reach the abode of विष्णुः. The individual soul is held by this school to have attained salvation when it reaches this abode.

THE VAISESHIKA SCHOOL

The Vaiseshika school of thought holds :—

1. That there are the following seven ultimate units, namely.

(a) द्रव्याणि (Drabya)

(b) गुणाः (Guna)

(c) कर्माणि (Karma)

(d) सामान्यम् (Samanya)

(e) विशेषः (Visesha)

(f) समवायः (Samavaya)

(g) अभावः (A-Bhava)

2. That the individual soul has the characteristics of (a) Knowledge (b) Desire, etc;

3. That there is no limit to the number of individual souls;.

4. That, the individual souls, climb to higher stages through their individual lines of action (प्रवृत्तिरुत्पाद् धर्मा दभ्युदयँ लभन्ते).

5. That the individual souls reach the neutral stage through detachment (निवृत्ति रुत्पान्निःश्रेयसँ लभन्ते).

6. That the state of salvation represents negation of misery (दुःखध्वँसोमोक्षः).

7. That, in the state of salvation, the individual souls, retain no perception or desire, etc., and are therefore, in a state similar to the state of insensate objects;

8. That there is no reason why the existence of an all-powerful God should be recognised, the operation of the properties of the seven ultimate units being sufficient for every purpose.

GAUTAMA

The Gautama school of thought, while subscribing to the views of the Vaisesika school, holds—

That it is necessary to recognise the existence of an unit called God, who is omnipotent and omniscient.

THE SANKHYA SCHOOL.

The Sankhya school of thought holds :

1. That there is no such unit as an all-powerful God. There is no reason why there should be any God to create the universe. Behind the act of creation of the universe, no selfish motive can be attributed to God, because

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

God is self-satisfied. Nor a merciful agent like God can be supposed to stage the show of the universe, so brimful of tragic circumstances.

2. That the individual souls are many, either in the state of bondage (बन्धः) or free (मुक्तः).

3. That the individual souls exist in the form of pure consciousness (ज्ञानस्वरूपाः).

4. That the universe is created by प्रकृतिः (nature) which is a combination of the three elements of (a) सत्त्वम् (b) रजः and (c) तमः .

5. That बुद्धिः (intellect) is a manifestation of Nature.

6. That every kind of perception is the function of the intellect;

7. That bondage (बन्धः) is a state where, in the absence of proper knowledge of प्रकृतिः and पुरुषः all the intellectual perceptions are foisted upon the पुरुषाः (on the individual souls);

8. That the free (मुक्तः) state is one where the different functions of प्रकृतिः and पुरुषः being grasped, the intellectual perceptions are no longer foisted upon the individual souls.

YOGA

The Yoga school of thought, while subscribing to the tenets of Sankhya holds.

1. That it is necessary to recognise the existence of an all-powerful God, inasmuch as the blind operations of an inanimate Nature cannot be said to regulate the invariable relationship between cause and effect.

2. That ब्रह्म is realised by following the process of Yoga.

THE JAIMINI SCHOOL.

The Jaimini school of thought holds,

1. That the individual soul has two opposite states, namely :—

(a) The state of consciousness, and

(b) The state of unconsciousness ;

2. That the individual souls are many ;

3. That the individual souls suffer bondage (बन्धः) as a result of अधर्मः (A-Dharma).

4. That the individual souls reach स्वर्गः (Heaven), which is a state of happiness unmixed with misery, at the end of the process of gradual destruction of अधर्मः .

5. That the arrival of the individual soul at स्वर्गः is salvation ;

6. That धर्मः controls the universe ;

7. That there is no reason why an all-powerful entity, over and above धर्मः need be recognised.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

JAINISM.

The Jaina school of thought holds that there are the following nine ultimate units, namely,

1. The Soul;
2. The Soulless;
3. पुण्यम्
4. पापम्
5. आस्रवः
6. संवारः
7. Bondage
8. निर्जरः and
9. मोक्षः

THE VEDANTA SCHOOL.

The Vedanta School of thought holds—

1. That there is only one ultimate unit, i. e. Brahma;
2. That Brahma exists always in the form of consciousness;
3. That Brahma is always free;
4. That Brahma can be identified with the following three forms of manifestation, namely,

(a) सत् (Mass) (= .)

(b) चित् (Momentum) (= ⌣), and

(c) आनन्दः (Radiation) (= ३-०)

5. That Brahma has no attributes (निर्गुणम्).
6. That Brahma has no peculiar function to perform (निष्क्रियम्)
7. That whatever appears as distinct from Brahma is an illusion, like the illusory appearance of silver on a piece of conch-shell;
8. That the appearance of every apparent phenomenon is not real for two reasons. namely,

(a) That the appearance, being liable to changes, is mis-leading;

(b) That what appears as X turns to be Y or Z when the test of analysis is applied to the apparent X;

9. That the apparent phenomenon is not non-existent as it is a subject of positive perception;
10. That being neither existent nor non-existent, the apparent phenomenon is indescribable (अनिवर्चनीयम्).
11. That the illusory character of every apparent phenomenon becomes evident when Brahma is realised, in the same way as the illusory nature of the appearance of silver is confirmed as soon as the piece of conch-shell is visualised.
12. That salvation takes place, when the causes of happiness and misery, which constitute the elements of bondage, disappear on the wake of the realisation of the illusory character of every apparent phenomenon, in the same manner in which illusions created by black magic disappear.
13. That the individual soul, when subjected to a process of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

searching analysis, leaves the following three elements as the residua, namely,

(a) सत् (.)
(b) चित् (⌣)
(c) आनन्दः (३-०)

14. That the constituent elements of the individual soul (जीवात्मा) and Brahma being common (सत्+चित्+आनन्द), what is called जीवः is nothing but ब्रह्म.

15. That salvation occurs as a result of identification of जीवः with ब्रह्म is a view which is supported by the vedic texts unanimously.

In the following analytical table, the tenets of the eleven schools of thought are compared.

Schools of thought	Numbers of ultimate units, recognised.		
	I	II	III
(1) CHARVAKA	The state of consciousness	The four elements conveyed by sensual perception.	Nil
(2) BUDDHIST	PERCEPTION= (i) Soul; (ii) Form: (iii) Feelings of happiness and misery; (iv) Name: Greed. (v) Jealousy Pride, Good, Evil, etc.	ZERO	Nil
(3) RAMANUJA	The Soul	The Soulless	God
(4) MADHWA	परतन्त्रभाव श्चेतनः	(१) परतन्त्रभावा अचेतनाः (२) अचेतनः परतन्त्रोऽभावः	स्वतन्त्रो विष्णुः
(5) VAISESIKA	The Individual Souls	The Seven units of द्रव्य, गुण, etc.	Nil
(6) GAUTAMA	The Individual soul	The Seven units of द्रव्य, गुण, etc.	God
(7) SANKHYA	The Individual Souls (पुरुषाः)	1. Nature (प्रकृतिः) 2. Intellect	Nil
(8) YOGA	The Individual Souls.	1. Nature 2. Intellect	God

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Schools of thought	Numbers of ultimate Units, recognised.		
	I	II	III
(9) JAIMINI	The Individual Souls,	(1) धर्मः (2) अधर्मः (3) स्वर्गः (4) The insentient units.	Nil
(10) JAINA	The Soul जीवः	1. The soulless, (अजीवाः =(1) द्रव्याणि (2 क्षेत्रम् (3) कालः (4) भावः (5) गुणाः) 2. पुण्यम्। 3. पापम्। 4. बन्धः। 5. आस्रवः। 6. संवारः। 7, निर्जरः। 8. मोक्षः।	Nil
(11) VEDANTA	ब्रह्म with माया	Nil	Nil

From the above comparison, the following facts stand out very clearly, namely,

1. That the state of consciousness is undeniable ;

2. That the state of unconsciousness is recognised variously by (1) The Charvaka, (2) The Ramanuja (3) The Madhawa (4) The Vaisesika, (5) The Gautama, (6) The Sankhya, (7) The Yoga (8) The Jaimini, and (9) The Jaina Schools of thought ;

3. That the absence of perception is treated as the state of Zero and everything else is included in perception by the Buddhist School.

4. That the Charvaka, the Buddhist, the Vaisesika, the Sankhya, the Jaimini, the Jaina and the Vedanta schools of thought do not see any need of recognising the unit, called God, apart from the state of consciousness or unconsciousness.

5. That the Vedanta School of thought recognises the existence of one unit alone, i. e. ब्रह्म in the company of माया.

Those schools of thought, which recognise the existence of the state of unconsciousness (Nos. 1, 3, 4, 5, 6, 7, 8, 9 and 10 above) treat the appearance of the apparent phenomenon as real without putting it to the test of analysis. It is Vedanta alone which tries to put the appearance of the apparent phenomenon to test. According to Vedanta, nothing but ब्रह्म (with माया) is found to exist at the end of the most exhaustive process of analysis.

CHARVAKA VS. VEDANTA

The Charvaka school, which denies the existence of God totally, has to explain the phenomenon of consciousness as a result of the combination of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

the four elements. Whether it is such a result or not is a point which is not so important The recognition of the existence of the phenomenon of consciousness even by the atheist school of Charvaka is, however, very significant. This phenomenon of consciousness is called "चित्" in Vedanta. The Charvaka school does not proceed to analyse the constituent elements of the four elements of Earth, Water, Fire and the Wind. All these four elements are reduced to परमाणुः and to an invisible mass on the final analysis. The ultimate residuam is called "सत्" in Vedanta. The tenets of the Charvaka school are, therefore, capable of being included under the two heads of Vedanta, namely, सत् (or ˙) and चित् (= ˘).

BUDDHISM VS. VEDANTA

The nihilist school of Buddha is compelled to recognise the existence of the state of consciousness in the form of "perception". Whether "perception" is a permanent or a transitory phenomenon is not so important. What is really important is the recognition of the existence of "perception". This phenomenon of "perception" is called "चित्" in Vedanta. The Buddhist school includes "Form" and "Name", etc, in 'perception". Such an inclusion may or may not be logical. The indirect recognition of the separate existence of "Form" and "Name", etc, requires examination. All these form and name, etc, are capable of being reduced, on final analysis to परमाणुः and to an invisible mass, or what is called "सत्" in Vedanta. The "Zero" of the Budhist school is equivalent to non-existence. Non-existence as such is incapable of being conceived. Even non-existence can be conceived only as existence. Existence can occur either in the form of "सत्" or in the form of "चित्". The tenets of the Buddhist school are, therefore, capable of being included under the two heads of Vedanta, namely, सत् (˙) and चित् (˘).

RAMANUJA VS. VEDANTA

The Ramanuja school shows great ingenuity in drawing the line between the soul, the soulless, and God. This ingenuity is however, misplaced. As soul is omnipresent, the soul and the soulless cannot be kept in two separate water-tight compartments, whereas God and the soul are one and the same. The difference between the conceptions of God and the soul is similar to the difference between the flame and a spark flying out of the flame or the sea and a wave of the sea. The real diversity of the apparent phenomena, which is emphasised by this school, vanishes when every apparent phenomenon is found, on analysis, to be nothing but परमाणुः or an invisible mass, which is called "सत्" in Vedanta. What is called the soul by this school is called "चित्" by Vedanta. The tenets of the Ramanuja school are, therefore capable of being included under the two heads of Vedanta namely, सत् (or .) and चित् (⌣).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

MADHWA VS. VEDANTA

The conceptions of (a) The independent and (b) The dependent units, introduced by the Madhwa school, do not involve any important change in the ultimate conception of the universe. The state of consciousness, recognised by this school in the dual forms of (a) परतन्त्र चेतनः and (b) स्वतन्त्रो विष्णुः falls under the head of "चित्", recognised by Vedanta, while the units of परतन्त्रभावा अचेतना are reducible by analysis to परमाणुः or the invisible mass, known as "सत्". The unit of time recognised by this school, is a coventional unit. Time does not exist in isolation. It is a phenomenon associated with any one of the phenomenon of परतन्त्रभावा अचेतनाः

The unit of non-existence or अचेतनः परतन्त्रोऽभावः recognised by this school, is a form of existence, as non-existence is inconceivable and whatever is conceivable has existence. The socalled अचेतनः परतन्त्रोऽभावः being a from of existence, is "सत्". Like the tenets of the previous schools of thought, the tenets of the Madhwa school as well fall under the two heads of "सत्" (or .), or "चित्" (⌣) of Vedanta.

VAISESIKA VS. VEDANTA

The individual souls, recognised by the Vaisesika school are "चित्" in Vedanta. Ont of the sea of consciousness, which is known in Vedanta as ब्रह्म, there arise the waves, popularly known as the individual souls or जीवाः. The individual souls are not separate from ब्रह्म. They are parts of which ब्रह्म is the whole. The unit of द्रव्य recognised by this school, is found, on final analysis, to be nothing but परमाणुः or invisible mass, which is called "सत्" in Vedanta. The properties (or गुणाः), recognised by this school, cannot be perceived as separate from द्रव्य. As द्रव्य – falls under "सत्", गुण also must be said to fall under the same category. The cause, responsible for bringing about the phenomena of combination and separation among the units of matter, is recognised by this school as action (or कर्म). The phenomenon of action is associated with द्रव्य. As, however, the conceptions of combination and division cannot be separated from the conception of द्रव्य, the cause of such combination and division (i. e. the action or कर्म) cannot be conceived separately. As द्रव्य, so the properties of द्रव्य, and the action of द्रव्य, fall under "सत्". Similarly, the units of (a) सामान्यँ and (b) विशेषः, recognised by this school, have no existence apart from the existence of द्रव्य (or सत्). The unit of समवायः recognised by this school as a relation (a) between the parts and the whole of an object, (b) between matter and the properties of matter; (c) between the agent of action and action; and (d) between the individual (व्यक्तिः) and the species (जातिः) etc, cannot be said to exist at all as, in no case, an unit called relation (such as समवायः) forms the subject of human perception. The seventh unit recognised by this school is अभावः (or non-existence). The very conception of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

non-existence is fraught with difficulties, If non-existence is related to a unit which still exists, then, in that case, both the conceptions of existence and non-existence become related to one unit simultaneously. In other words, non-existence would not preclude existence, or existence would not preclude non-existence. It would be absurd to recognise the existence and non-existence of a unit simultaneously. If in the alternative, non-existence is said to be related to a unit which is already non- existent then a series of non-existence would have to be recognised ad-infinitum. Non-existence is inconceivable. The tenets of the Vaisesika school present no new features to the followers of Vedanta. The Vaisesika school has not discovered any unit which is not either the सत् (·) or the चित् (⌣) of Vedanta.

GAUTAMA VS. VEDANTA.

In the view of the Gautama School, there is no limit to the number of the imperishable individual souls. In other words, multiplicity in number and imperishability can co-exist. This view does not stand examination. Multiplicity in number implies physical limitations. Physical limitations imply perishability. Wherever there is physical limitation there is perishability, e. g. a pot. Conversely, wherever there is no physical limitation there is imperishability e. g. परमात्मा. An example of a unit, which is endless both in number and duration is unknown. Example is an essential element of syllogism. In the absence of an example there is an absence of an essential element of syllogism. As the necessary example is missing, no form of syllogism can lead to the conclusion that multiplicity in number and imperishability can co-exist. The view is, therefore illogical.

The above view of the Gautama school is in direct opposition to the views adopted by the texts of the Vedas, e.g. "नेहनानाऽस्ति किञ्चन" (there is no diversity). It is opposed to the views adopted by the texts of the Smrities, as well, e.g. "एकोदेवः सर्वभूतेषुगूढः" (There is one God lying at the heart of the whole creation).

There is hardly any need of recognising the multiplicity of the individual souls. The seemingly separate existence of the individual souls in the individual physical frames can be explained, without putting any strain on the recognised process of logic, by following the method of thought adopted by the school of Vedanta. According to the school of Vedanta, the individual souls, which seem to exist separately in the individual physical frames, are not really so many separate entities but merely so many reflections of one and the same ब्रह्म. Their existence is a reflected existence like the existence of so many orbs of the moon (which is one) on the surface of water contained in a number of water-pots, which are kept facing the orb of the moon. From the evidence of the existence of so many orbs of the moon on so many water-pots,

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

one cannot conclude that there are really many orbs of the moon. Similarly, the multiplicity of the individual souls cannot be concluded. Multiplicity is associated with the container and not with the content. One ब्रह्म is mistaken as so many souls on account of the multiplicity, of the environments, which is the result of माया (Illusion). Multiplicity is an illusion. Unity is reality.

The reality of द्रव्य etc, recognised by the Gautama school is open to serious criticism. What precisely are these द्रव्य etc., the existence of which is so confidently proclaimed by the school. No proper definition of them, satisfactory to the followers of Vedanta, has been forthcoming hitherto. The whole series of द्रव्य etc, is recognised by the school as imperishable in the latent from of परमाणुः (नित्याः परमाणुरूपाः). The same series is, however, recognised as perishable in the patent form of कार्य्य (अनित्याःकार्य्यरूपाः). If the कार्य्यरूप is a transformation of the परमाणुरूप, the imperishability of the परमाणुरूप would be inherited by the कार्य्यरूप, कार्य्यरूप is, however, recognised as perishable by the Gautama school. If the कार्य्यरूप is not a transformation of the परमाणुरूप, the origin of the कार्य्यरूप of द्रव्य etc., remains to be traced. The origin can be traced to the following three possible sources, viz.,

1. A unit which is imperishable;
2. A unit which is perishable, and
3. The state of void (शून्यम्).

In the first case, the imperishability of the unit, which is the source of origin of the कार्य्यरूप would be inherited by the कार्य्यरूप and the कार्य्यरूप would be imperishable. Such a consummation is not desired by the Gautam school. In the second case, the perishable source of origin cannot be relied on to produce the कार्य्यरूप regularly, the very perishability of the cause being a hindrance to the continuity of the chain of productive activity.

In the third case, there is no trace of the state of void inherited by the effect (i. e. the कार्य्यरूपद्रव्य, etc.) from the cause.

Neither in the form of परमाणुः, nor in the form of कार्य्य the existence of द्रव्य etc., can be recognised.

If the existence of द्रव्य etc., is sought to be recognised separately for the sole purpose of satisfying the requirements of logical discussion of apparent phenomena, the existence of द्रव्य etc., becomes problemetical. In other words, the reality of the existence of द्रव्य, etc., remains still to be proved.

The recognition by this school of the existence of ~~the~~ God as separate from the existence of (a) the individual souls, and (b) the द्रव्य etc., is equally open to objection. Before the separate existence of God is recognised, the existence of (a) the Individual souls, and (b) the द्रव्य etc. as apart from the existence of God is to be proved. It has been shown in the preceding paragraphs how the separate existence of (a) the individual souls, and (b) the द्रव्य

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

etc., cannot be proved. The conception of one God, living in isolation, apart from every other phenomenon, does not derive support from the logical process of reasoning.

Nor the Vedic texts can be quoted in support of such a conception of God. "मृत्योः स मृत्यु माप्नोतिय इह नाने व पश्यत्ति" । "तदेजति तन्नैजति तद्दूरे तद्वन्तिके तदन्तरस्य सर्वस्य तद् उ सर्वस्याऽस्य बाह्यतः" । and other similar texts of the Vedas support the view that there is nothing but God.

The tenets of the Gautama school lack (a) the logical basis, and (b) the support of the Vedic texts. The differential conceptions of (a) one separate God (b) many individual souls, and (c) numberless द्रव्य etc., introduced by the Gautama school are, therefore, to be rejected.

At the end of the most exhaustive process of analysis, an invisible mass (or सत्=.), a form of consciousness (or चित्=⌣) and bliss (or आनन्दः=3·0) are the only units which are found to exist, while everything else turns out to be illusory. The ultimate residue is a combination of सत्, चित् and आनन्दः. This residuam is called ब्रह्म in Vedanta.

When all the conceptions, which are either wanting in logical basis or are opposed to the unanimous verdict of the Vedas, are rejected, what is left of the tenets of the Gautama school, is found to fall under the two heads of Vedanta, namely "सत्" (·) and चित् (⌣).

SANKHYA VS. VEDANTA

In the opinion of the Sankhya school, insentient Nature (including बुद्धिः) stages the show of creation, development, and decay for the purposes of the many पुरुषाः. Against this view of the school, the following arguments can be advanced.

1. If the act of staging the show of creation, development, and decay is to be taken as proceeding from insentient Nature, the motive behind the act requires to be traced. If there is any motive, it is difficult to associate it with a Nature, which is recognised as insentient. If, however, there is no motive behind the act, the act would not follow any regular pattern and the expected results of creation, development, and decay would not follow regularly from irregular acts.

2. The purposes of the पुरुष, for which insentient Nature is taken to act, are incapable of ascertainment. The purposes can be either of the following two, namely :

(a) satisfaction of desires (or भाग , and

(b Fun (or लीला).

Both desirés and fun are recognised by the Sankhya school as associated with Nature and not with पुरुषः. The Sankhya view suffers from the lack of logical basis.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

The separate existence of a number of पुरुष and one प्रकृतिः (Nature), which is recognised by the Sankhya school, lacks the support of the Vedic texts as well. In fact, the Sankhya view is diametrically opposite to the Vedic view. According to the Vedas, the one appears as diverse under the influence of illusion or माया (एको मायाभिः पुरुरूपः ईयते). While, in the view of the Sankhya school, numberless conscious units (or पुरुषाः) look on and one insentient Nature stages a show.

The ultimate units of the universe are described by various schools in various ways. The descriptions vary in various degrees of conformity with (a) the rules of Logic, and (b) the spirit of the Vedic texts. The description, which shows the highest degree of conformity with (a) the rules of Logic and (b) the spirit of the Vedic texts is not the one adopted by the Sankhya school, but the one adopted by Vedanta. According to Vedanta, there is only one "ब्रह्म" which is a combination of the threefold aspects of a) सत् (b) चित् , and (c) आनन्दः The socalled प्रकृतिः of Sankhya is, therefore, सत् (.), and the पुरुषः is nothing but चित् (⌣).

YOGA VS. VEDANTA

In the opinion of the Yoga school, ब्रह्म is realised by following the process of Yoga, i. e. by performing the series of acts known as (1) यमः (2) नियमः (३) आसनम् (4) प्राणायामः (5) प्रत्याहारः (6) ध्यानम् (7) धारणा (8) समाधिः . If ब्रह्म is to be realised as a result of certain acts, acts become the causes and realisation of ब्रह्म becomes the effect. It is found on observation that whatever is produced by a cause is liable to undergo a change in appearance and is, therefore, unreal e.g. a pot. The realisation of ब्रह्म produced by Yoga would, therefore, be unreal. To achieve an unreal purpose, nobody would perform Yoga. If, however, the realisation of ब्रह्म is not produced by Yoga, then the acts of Yoga are ineffective and futile. To the other tenets of Yoga, as to the tenets of Sankhya, the same objections are applicable, namely, (a) Lack of logical basis and (b) opposition to the spirit of the Vedic texts.

The yogic process is represented in the symbol of Vedanta, i e. ॐ thus,

(1) ˙ = बिन्दुः
(2) ⌣ = नादः
(3) 3 = ∞ = द्वादशदलकमलम्
(4) — = | = चित्रिणी नाडी
5) ० = ० = कुण्डली विवरम्

JAIMINI VS. VEDANTA

On their interpretation in strict conformity with the rules laid down by the school of Jaimini, the Vedic texts boil down to a blanket injunction for

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

the performance of the Vedic rites. These vedic rites are credited by the school with the three follwing capacities, namely,

1. The capacity to destroy अधर्मः .
2. The capacity to create धर्मः and
3. The capacity to lead to the attainment of the state of happiness, known as स्वर्गः .

Against the tenets of the Jaimini school, the following objections can be raised, namely :

1. That the texts of the Vedas, which enjoin the performance of the Vedic rites, form only a minor part of the Vedas (or कर्मकाण्डम्). The most important section of the Vedas, which is known as ज्ञानकाण्डम् (or परोपनिषदः) recognises, in no uncertain terms, the futility of the performance of rites and lays stress on self-realisation (or ज्ञानम्) e. g. "नाऽन्यः पन्थाविद्यतेऽयनाय" (There is no way to salvation other than that provided by self-realisation). "विद्ययाऽमृत-मश्नुते"-(Immortality is experienced through self-realisation) etc.

2. That the performance of rites constitute, at best, some form of action. If such action produced the state of happiness known as स्वर्गः such a state of happiness would be as ephemeral and unreal as any other product of an action is found to be. In other words, real happiness cannot be attained by the performance of rites "तद् यथेह कर्मचितोलोकः क्षीयते । एव मेवाऽमुत्र पुण्यचितो लोकः क्षीयते" (As, here, the world created by action decays, so, there, the world created by धर्मः decays).

3. That the multiplicity of the individual souls, which is recognised by the Jaimini school, is not supported by the Vedic texts, e. g. "एकोदेवो बहुधा सनिविष्टः" (One God is variously circumscribed), and "एकं सन्त बहुधा कल्पयन्ति". "People imagine the multiple aspects of one reality", etc.

4. That the insentient units, which are recognised by this school do not stand the test of analysis. Are the insentient units realised or not ? If they are capable of realisation, they must enter the sphere of consciousness. If the insentient units enter the sphere of consciousness, they must be said to enter into their opposite state. Consequently, they must cease to exist as insentient. No unit can be realised as insentient. If, however, the insentient units are not capable of realisation, their very existence falls in doubt. The existence of the insentient units cannot, therefore, be proved.

5. According to the school of Vedanta, the performance of the Vedic rites has a strictly limited scope of usefulness. It is useful so far as it helps to develop in the seeker of truth those attributes which make him fit to receive the message of the "परोपनिषदः" such as mental purity "चित्तशुद्धिः" etc. The usefulness of it cannot go further than this point of mental development in the seeker of truth.

6. How the various accessories, necessary for the performance of

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Vedic rites, are symbolised in AUM has been diagramatically shown in Chapter No. IV.

7. The insentient units of the Jaimini school fall under "सत्" (or = .) of Vedanta, while the individual souls fall under "चित्" (or = ⌣).

JAINISM VS. VEDANTA

The process of analysis followed by the Jaina school is indeed very imposing. The classification adopted by this school of :—

(1) JIVA (or soul)	under one hundred and four heads.		
(2) A-JIVA (or souless)	,,	fifty one	,,
(3) PUNYA	,,	nine	,,
(4) PAPA	,,	eighteen	,,
(5) ASRAVA (or channels by which KARMA may enter)	,,	forty-two	,,
(6) SAMVARA (or ways of impeding KARMA)	,,	fifty-seven	,,
(7) BONDAGE	,,	four	,,
(8) NIRJARA (or means of destroying KARMA)	,,	twenty-eight	,, and
(9) MOKSA (or salvation) itself	,,	fifteen	,,

is so elaborate as to confound the power of understanding of those versed in the other schools of thought.

Points of resemblance may be found between the tenets of the Jaina, the Charvaka, the Vaiseshika and the Sankhya Schools, There is, however, no point in common between the Jaina and the Vedanta schools. Strangely enough, there are two symbols which are in use both in the Jaina and the Vedanta schools. These symbols are (a) the dot = ., and (b) the curve = ⌣. In the Jaina school, the following symbol carries great importance :—

(1) मोक्षः

(2) = Three dots = ((a) Right knowledge
((b) Right faith;
((c) Right action

(3)

= Four grades of living units.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

In the Vedanta school, the following symbol is equally important :–

(1) · =सत्

(2) ⌣ =चित्

(3) 3—० =The process of reproduction of life.

In the symbol of ॐ even the seemingly non-Vedic tenets of the Jaina school are found to be represented. (It would be no exaggeration to declare that the tenets of the Jaina school are mere modifications of the other schools. They do not represent any new contribution to the sum of human thought).

THE VEDANTA

The tenets of the Vedanta school are fully supported by the Vedic texts. Some of these texts are quoted below :–

(1) "अयमात्मा ब्रह्म"— This soul is the universal soul.

(2) "तत् त्वम् असि"— That (the universal soul) thou (the individual soul) art.

(3) "सर्वं खल्विदं ब्रह्म" = All this is verily ब्रह्म.

(4) "आत्मै वेदं सर्वम्" = All this is verily आत्मा.

(5) "वेदैश्च सर्वैं रहमेववेद्यः" = अहम् or I or आत्मा is the object of knowledge attained through all the Vedas.

(6) "आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम्" = All this becomes known when Atma is seen, heard, meditated upon, and realised.

(7) "ब्रह्मवेद ब्रह्मैव भवति" = Having known ब्रह्म one becomes ब्रह्म.

(8) ब्रह्मैव सन् ब्रह्माप्येति" = One reaches ब्रह्म in the form of ब्रह्म and not as separate from ब्रह्म.

(9) "अन्योऽसा वन्योऽह मिति न स वेद" = He, who finds ब्रह्म and the individual soul as separate, does not know.

(10) "परेव्यये सर्व एकी भवंति" = All become one in the infinite.

(11) "यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरोयमयति एष त आत्माऽन्तर्याम्यमृतः" = Your आत्मा is inside every object, controls the activity of every object, possesses all the apparent phenomena as outward frame and is called the अन्तर्यामी and the immortal.

(12) "अहं मनुरभवं सूर्य्यश्च" = I (=अहं) or (आत्मा) appeared sometimes as Manu and sometimes as the Sun.

(13) "स देव सोम्येदमग्र आसीदेक-मेवाऽद्वितीयम्" = Oh ! worthy ! The visible universe was, at first, only one, bereft of difference of every kind and सत्.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(14) "यत्रनाऽन्यत् पश्यति"	=	In the enlightened stage, one does not see any object other than ब्रह्म.
(15) "आत्मा वा इदमेकएवाग्र आसीत्"	=	At first, this visible world was only one Atma.
(16) "नाऽन्यच्छृणोति नाऽन्यत् पश्यति स भूमा"	= =	Where one hears nothing else and sees nothing else (than ब्रह्म), there is the stage of ब्रह्म.
(17) "ब्रह्मैवेदँ विश्वमिदँ वरिष्ठम्"	=	This immense, diverse, universe is verily ब्रह्म.
(18) "यत् साक्षादपरोक्षाद् ब्रह्म"	=	That Brahma is not hidden but is evident.
(19) "योऽशनायापिपासे शोकं मोहं जरां मृत्यु मत्येति"	=	Brahma is above the pangs of hunger, thirst, sorrow, ignorance, decay, and death.
(20) "नेति-नेति"	=	The apparent diversity is an illusion.
(21) अस्थूल मनणु"	=	Being infinite, Brahma cannot be expressed in terms of measurement.
(22) "स एषनेति"	=	As absence can be realised only in the form of existence and as the ultimate unit of existence is ब्रह्म, the very conception of absence involves the conception of ब्रह्म.
(23) "अदृष्टँ द्रष्टृ"	=	ब्रह्म is he who sees but remains himself unseen.
(24) "विज्ञान मानन्दम्"	=	ब्रह्म is in the form of consciousness and bliss.
(25) "सत्यँ ज्ञान मनन्तँ ब्रह्म"	=	ब्रह्म, the ultimate unit of existence, is in the form of infinite awareness.
(26) "स वा एष महानज आत्मा"	=	This macrocosm is the same as the birthless आत्मा.
(27) "स बाह्याऽभ्यन्तरोह्यजः"	=	Brahma is outside and inside every apparent phenomenon and is birthless.
(28) "विज्ञान घन एव"	=	There is no such difference as the agent of knowledge and the object of knowledge in Brahma. Brahma is knowledge itself.
(29) "अन्यदेव तद् विदितादथो अविदितादधि"	=	ब्रह्म is different from what is known and from what is unknown. It is different from what is known because it is only partly known. It is also different from what is unknown because it is only partly unknown.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(30) "आकाशो वै नाम नामरूपयोर्निर्वहिता = ब्रह्म, lying within you, (as at the heart
ते यदन्तरा" of every phenomenon), makes the differentiation between names and forms possible and enables manifestation to occur. This Brahma is called by the name of आकाशः (i. e. what manifests itself).

(31) "तत् सृष्ट्वा तदेवाऽनुप्रविशत्" = ब्रह्म entered the heart of the apparent universe after creating it.

(32) "अन्तः प्रविष्टः शास्ता जनानाम्" = Lying at the heart, ब्रह्म regulates the affairs of men.

(33) "इन्द्रँ-मित्रँ-वरुण मग्नि माहु रथो = ब्रह्म is called (1) Indra, (2) the Sun,
दिव्यः स सपर्णो गरुत्मान्"। (3) Varuna, (4) The Garuda carrier of
एकँ सद् विप्रा बहुधा वदन्त्यग्निं-यमँ- Vishnu, (5) The fire, (6) The God of
मातरिश्वान-माहुः" death (यमः), and (7) The wind. The Brahmanas variously describe the diverse aspects of one reality.

(34) "आत्मै व देवताः सर्वाः" = All the Gods are आत्मा and not different from आत्मा.

(35) "मृत्योः स मृत्यु माप्नोति य इह नानेव = He, who sees, diversity (forgetting
पश्यति" that diversity is an illusion, while unity is reality), has to undergo the cycle of death (re-birth), after death again and again.

(36) "अनन्वागतँ पुण्येन अनन्वागतँ पापेन = The conceptions of पुण्य and पाप loose
अत्र स्तेनोऽस्तेनः" their significance at the stage of ब्रह्म. In ब्रह्म their is no good nor evil.

Being the quint-essence of the Vedas, the tenets of the Vedanta school represent the ultimate truth. They cannot be assailed by logical arguments for two reasons, namely :—

(I) That the evidence of the Vedic texts is more reliable than the processes of logic, however subtle the latter my be.

(2) That the logical arguments can be based on two assumptions, namely :—

(a) That the conception of difference (भेदः) between the two or more apparent phenomena is real; or

(b) That the conception of difference is unreal.

In the case (a), above, the conception of difference is to be inquired into. On inquiry, it is found that the conception of difference between the objects X and Y is unreal for the following reasons :—

(a) If the "difference" is associated with X, the difference would be felt even in the absence of Y. This is not, however, the case.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(b) If the "difference" is associated with Y, it would be felt even in the absence of X. This is not still the case.

(c) If the "difference" is associated with both X and Y together, an infinite number of differences would have to be associated and disassociated with X and Y, for the difference between X and Y cannot be isolated without isolating every other possible forms of difference between X, Y, and every other object. It is not practicable to associate "difference" even with X and Y. The conception of difference cannot, therefore, be taken as real.

In the case (b), above, the "difference" being unreal, ab-initio, no argument can be based on it.

The process of logic, based as it is necessarily on the conception of "difference", which has been shown as unreal, cannot be relied on to assail the tenets of Vedanta.

The secret of the universe, as revealed in the Vedas and Vedanta, has the three aspects of (1) सत् (2) चित् and (3) आनन्दः. These three aspects, represented respectively by the elements of (1) ° , (2) ⌣ and (3) ३-९ combine to form the symbol of ॐ .

A comparison between the elements of ॐ and the elements of every material form was made in chapter No. IV. Another comparison has been made in this chapter V, between the elements of ॐ and the elements of the eleven schools of thought. It must de clear that both the material and the spiritual aspects of the universe are symbolically represented in ॐ .

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CHAPTER VI.

AUM AND THE UNIVERSE

That the symbol of AUM (ॐ) represents all the material and the spiritual aspects of the universe is a conclusion which is supported by the texts of the Vedas and the sutras of the school of thought known as Yoga.

2. In the fortieth chapter (in the seventeenth Yaju) of the Shukla Yajurveda, the symbol of AUM (ॐ) occurs as the name of Brahma. (ॐ खं ब्रह्म). Commenting on this Yaju, Uvat has stated as follows :—

"ओमिति नाम निर्देशः ।
आकाश स्वरूपं ब्रह्म ध्यायेदात्मत्वेन ।
.....एतद्वै तदक्षरं गार्गि ।
अस्मिन् वा आकाश ओतश्च प्रोतश्चेति ओतप्रोत सामान्यात् आकाशेनैवैतद्रूपं ब्रह्माऽभिहितंस्यादिति ।
अयमेव च ब्रह्माऽभिहितंस्यादिति अयमेव च ब्रह्मविसिद्धान्तः ।

Commenting on the same text the commentator Mahidhar explains the symbol of AUM (ॐ) in the following terms :—

"ओम् खं ब्रह्मेति यजुषो । ओमिति नामनिर्देशो ब्रह्मणः ।
खं ब्रह्मेत्याकाशरूपमन्ते ब्रह्मध्यायेत् ।
यद्यपि ब्रह्मचेतनमाकाशस्त्वचेतनस्तथाऽप्येकदेशे सादृश्यम् ।
नभोवद् व्यापकं ब्रह्म ओमिति जपन् ध्यायेदित्यर्थः ।"

3. In those parts of the vedas 'which are known as the Upanishad' the symbol of AUM (ॐ) is referred to in various ways

In the Kathopanishad, there occurs the following reference to the symbol of AUM (ॐ) :—

"सर्वे वेदा यत्पदमामनन्ति । तपांसि सर्वाणि च यद् वदन्ति ।
यदिच्छन्तो ब्रह्मचर्य्यं चरन्ति । तत् ते पदं संग्रहेण ब्रवीमि ॥ १५ ॥
ओमित्ये तत् ।
एतद् ध्येवाऽक्षरं ब्रह्म ह्येतदेवाऽक्षरं परम् ॥
एतद् ध्येवाऽक्षरं ज्ञात्वा या यदिच्छति तस्य तत् ॥ १६ ॥

(The final goal of all human knowledge, the object on which meditation is prescribed by all the Vedas, the goal to be attained by every pinance and austerity, and the object to attain which people exercise self-control, can be briefly described to you by this word of AUM (ॐ). This alphabet of AUM (ॐ) is verily what is called Brahma and this alphabet of AUM represents the ultimate unit of the universe, and he who knows the meaning of this alphabet of AUM attains the fulfilment of all his wishes).

4. In the Prashnopanishad, the symbol of AUM (ॐ) is referred to in the following terms :—

"एतद्वै सत्य काम परँ चाऽपरँ च ब्रह्म यदोंकारस्तस्माद्विद्वाने तेनैवायतनेनैकतर मन्वेति ।"

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(O ! Thou seeker of truth ! this symbol of AUM (ॐ) represents the visible and the invisible, the immediate and the ultimate Brahma. Therefore, the learned resorts to the symbol of AUM (ॐ) to reach the visible and the invisible forms of Brahma).

5. In the Mandukyopanishad, the symbol of AUM (ॐ) is referred to in the following terms :—

"भूतँ भवद् भविष्यदिति सर्वमोंकार एव
यच्चाऽन्यत् त्रिकालातीतँ तदप्योंकार एव"

(The symbol of AUM (ॐ) represents all the past, the present and the future. Whatever else is beyond the conception of time is also represented by the symbol of AUM (ॐ).

"अमात्र-चतुर्थोऽ व्यवहार्य्यः-प्रपञ्चोपशमः-शिवोऽ द्वैत
एव मोङ्कारः । आत्मैव । सँविशत्यात्मनात्मानँ य एवँ वेद य एवँ वेद ।"

(The unit, which is measureless; the unit, which exists in the fourth state : (i. e. the state, which is beyond the state of (a) awakening, (b) sleep and (c) profound sleep); the unit, which cannot be the subject of ordinary description ; the unit, where the diversity of the universe merges into unity ; the unit, which is the destroyer of the universe; is the unit represented by the symbol of AUM (ॐ). Such a unit is the universal soul. The individual soul which realises the characteristics of the symbol of AUM (ॐ) looses its indentity and becomes one and indivisible with the universal soul)

6. In the Taitiriyopanishad, the symbol of AUM (ॐ) is referred to in the following terms :— "ओमिति ब्रह्म" । "ओमितीदं सर्वम्"

(1) The symbol of AUM (ॐ) represents Brahma.

(2) All the objects of perception are represented by the symbol of AUM (ॐ)".

7. In the Chandogyopanishad the symbol of AUM (ॐ) is referred to in the following terms :

"ओमित्येतदक्षर मुद्गीथ मुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम्
(१) एषाँ भूतानाँ पृथिवी रसः
(२) पृथिव्या आपो रसः
(३) अपा मोषधयो रसः
(४) ओषधीनाँ पुरुषो रसः
(५) पुरुषस्य वाग् रसः
(६) वाचो ऋग् रसः
(७) ऋचः साम रसः
(८) साम्नउद्गीथो रसः
स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमोयदुद्गीथः । ३ ।
वागेवर्क् प्राणः सामोमित्येतदक्षर मुद्गीथ
स्तद वा एतन् मिथुनँ यद् वाऽर्क् च सामच । ४ ।"

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(The alphabet of AUM (ॐ) should be the object of meditation as Udgitha. The essence of matter is the earth, the essence of the earth is water, the essence of water is the grains, the essence of the grains is the man, the essence of man is speech, the essence of speech is the text of Rigveda, the essence of the text of Rigveda is the text of Samaveda, the essence of the text of Samaveda is called Udgitha (ॐ). The alphabet of AUM (ॐ) is, therefore, an essence which is obtained after the eight processes of extraction of essence has been completed. In this alphabet of AUM (ॐ), the two elements of speech and breath, or the two elements of the text of Rigveda and the text of Samveda, are embodied jointly.)

8. In another part of the Taitiriyopanishad, the symbol of AUM (ॐ) is referred to in the following terms :-

(1) The incantation of the verses of Samveda begins with the symbol of AUM (ॐ). (ओमिति सामानि गायन्ति)

(2) In praising the use of weapons there occurs the use of the words AUM SAUM (ॐ)—(ॐ शोमिति शस्त्राणि शँ सन्ति),

(3) The symbol of AUM is recited in the performance of vedic rites. ओमित्यध्वर्युः प्रतिगरँ प्रतिगृणाति)

(4) The symbol of AUM is used in offering prayer to Brahma. (ओमिति ब्रह्म प्रस्तौति)

(5) The symbol of AUM is used in fire-worship. (ओमित्यग्निहोत्र मनुजानाति)

9. In another part of Chandogyopanishad, the symbol of AUM (ॐ) is referred to in the following terms :-

"प्रजापतिर्लोकानभ्यतपत्
तेभ्योऽभितप्तेभ्यस्त्रयीविद्या सँप्रास्रवत्
तामभ्यतपत् तस्या
अभितप्ताया एतान्य
क्षराणि सँप्रास्रवन्त
-भूर्भुवः-स्वरिति
तान्य भ्यतपत् तेभ्योऽ
भितप्तेभ्य— ॐकारः सँ प्रास्रवत्

"तद् यथा शकुना सर्वाणिपर्णानि सँ तृण्णानि एवम्-ॐ कारेण सर्वावाक् सँ तृण्णा ।"

"ॐकार एवेदँ सर्वम् । ॐकार एवेदँ सर्वम् ।

(Once upon a time the Lord of the world put the worlds to the test of fire. The three Vedas leaked out as the essence of the heated worlds. The three Vedas were then put to the test of fire, the result was the leakage of the alphabets, भूर्भुवःस्वः These alphabets were put to the test of fire and the symbol of AUM (ॐ) came out as the quintessence. As all the leaves of a tree are gathered by one hook so every kind of speech is covered by the symbol of AUM (ॐ). All the objects, which form the subject of perception, are certainly nothing but AUM (ॐ).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

10. In the Swetaswataropanishad, the symbol of AUM (ॐ) is referred to in the following terms :—

"वन्हेर्यथा योनिगतस्यमूर्तिर्न दृश्यते नैव च लिङ्गनाशः।
स भूय एवेन्धन योनिगुह्यस्तद्वौभयं वै प्रणवेन देहे ॥
स्वदेह मरणिं कृत्वा प्रणवं चोत्तरारणिम्।
ध्यान निर्मथनाभ्यासाद् देवं पश्येन् निगूढ़वत् ॥

(As the form of fire is invisible so long as it remains in its cause, namely, the piece of timber, although the absence of fire cannot be deduced from its invisibility, so AUM (ॐ) exists, in a latent form, in every visible physical frame. Taking the physical frame as one of the two pieces of timber and taking AUM as the second piece of timber, practise the churning process of meditation and the glow of the essence of the universe, hither-to lying hidden from the view, would be visible).

11. In the Narayanatharvasiropanishad, the symbol of AUM (ॐ) is referred to in the folowing terms : —

"प्रत्यग आनन्दँ ब्रह्म पुरुषं ब्रह्म स्वरूपम्
अकार उकारो मकार इति।
ता अनेकधा समभवत् तदेतदोमिति
य मुक्त्वा मुच्यते योगी जन्म सँसारबन्धनात्"

(The combination of A, U and M into AUM (ॐ) represents Brahma, which is self-evident, which is realised as supreme bliss, and which lies at the heart of the universe. Though AUM (ॐ) is one, the elements of AUM (अ, उ, म) become manifest in diverse ways. He, who realises this merger of diversity into unity, becomes free from bondage and escapes the necessity of turning round again and again through the cycle of birth and death).

12. In the Suryopanishad, the symbol of AUM (ॐ) is referred to in the following terms,

"ओमित्येकाक्षर ब्रह्म"

(The solitary alphabet of AUM (ॐ) represents Brahma).

13. In Mahavakyopanishad, the symbol of AUM (ॐ) is referred to in the following terms :—

"सोऽहमर्कः परँ ज्योति रर्कज्योतिरहँ :शिवः।
आत्मज्योतिरहँ शुक्रः सर्वज्योति रसावदोम् ॥"

(The orb of the sun, the bright light of the sun, the light of the soul, the bright stars of the night, and the final source of every kind of light or manifestation is AUM (ॐ).

14. In the Mundakyopanishad, the symbol of AUM (ॐ) is referred to in the following terms :—

अरा इव रथनाभौ सँहता यत्र नाड्यः
स एषश्चरते बहुधा जायमानः
ओमित्येवँ ध्यायथ आत्मानँ स्वस्ति वः पाराय तमसः परस्तात्"

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(As the spokes of the wheel converge in the hub so all the sensory nerves converge in and derive their functions from the soul. This soul is to be meditated upon as AUM (ॐ). Being active at the heart of every object of perception, one soul or AUM (ॐ) manifests itself in diverse ways. One who realises AUM in the above manner, finds himself beyond the limits of dark ignorance).

15. In the Chandogyopanishad the symbol of AUM (ॐ) is referred to in the following terms :—

"ॐ कार पूर्वं हि—योगो पासनम् यानि नित्यानि पुण्यतमानि कर्माणि—

(१) दानम्	(८) प्राणायामः
(२) यज्ञः	(९) होमः
(३) तपः	(१०) दैवम्
(४) स्वाध्यायः	(११) पैत्र्यम्
(५) जपः	(१२) मन्त्रोच्चारः
(६) ध्यानम्	(१३) ब्रह्म रम्भादीनि
(७) सन्ध्योपासनम्	(१४) यच्चाऽन्यत् किंञ्चिच्छ्रेयः

तत् सर्वं प्रणव मुच्चार्य्य प्रवर्तयेत् समापयेच्च:"

(At the beginning of the performance of Yoga, the symbol of AUM (ॐ) is to be recited. At the beginning of the performance of any one of the following acts as well as at the completion of those acts the symbol of AUM (ॐ) is to be recited, namely :—

(a) The act of presentation of gifts, (b) the act of performing the vedic rites, (c) the act of doing pinance, (d) the act of studying the Vedas (e) the silent repetition of the mantras, (f) the act of meditation, (g) the daily rites to be performed in the morning and in the evening, (h) the act of controlling the breath, (i) the act of making offerings to the sacrificial fire, (j) the act of worshiping the deities, (k) the act of worshiping the dead ancestors, (l) the recitation of any mantra, (m) the acts prescribed in the Vedas and (n) whatever act is meant to be performed to increase general welfare).

16. In the sutras of Patanjali* the symbol of AUM (ॐ) is referred to in the following terms :—

"(1) क्लेश कर्म विपाकाद्यैर परामृष्टः पुरुष विशेष ईश्वरः ।

(2) तत्र निरतिशयं सर्वज्ञ बीजम् ।

(3) स एष पूर्वेषामपि गुरुः कालेनाऽनवच्छेदात् ।

(4) तस्य वाचकः प्रणवः ।

(5) तज्जपस्तदर्थ भावनम् ।

(6) ततः प्रत्यक्चेतनाऽधिगमोऽन्तराया भावश्च ।"

(God means a creative element which is not influenced either by

* पातञ्जल योग सूत्राणि—समाधिपादः १—सूत्र संख्या २३, २४, २५, २६, २७, २८.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

misery or by the results of Karma. In this element there exists the source of every kind of knowledge. The existence of this element is not limited by time. All knowledge, however old, has proceeded from this element. Such an element as is free from (a) the influence of misery and (b) the results of Karma and is the source as well of all knowledge, is sought to be expressed by the symbol of AUM (ॐ). To repeat the symbol of AUM (ॐ) is to concentrate on the meaning of AUM (ॐ). By such concentration on the meaning of AUM, all the obstacles in the way to self-realisation disappear and the soul, which is self evident, is realised).

17. The Astronomers, the Biologists, the Botanists, the Chemists and the Physicists follow different paths in order to arrive at a satisfactory answer to the question : "How is the universe ?". Each one of the sciences represents one particular method of looking at one aspect of the universe. The whole universe still remains beyond the human ken. In the whole English language, an answer, in a tabloid form, cannot be found to the question; "How is the universe ?" Faced with the same question, the ancient seers of Bharata-varsha framed a monosyllabic answer in the shape of the symbol of AUM (ॐ). To the question, "How is the universe ?" they replied "It is AUM".

———

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

CHAPTER VII

CONCLUSIONS

The inquiry, which has been made in the previous pages into the secrets of the symbol of AUM (ॐ), has led to the following conclusions.

(1) That the use of the symbol of AUM (ॐ) as (a) a prefix to the mantras and (b) as a suffix to the mantras is enjoined by the Vedas* in order to show that the universe begins or is derived from AUM and that it ends or becomes dissolved ultimately in AUM.

(2) That † the parrot-like repetition of the word AUM (ॐ) cannot be said to serve any useful purpose. The meditation on the symbol of AUM (ॐ) is, however, very desirable in-as-much-as such a meditation is likely to lead to the proper understanding of the meaning of the symbol of AUM (ॐ), and consequently, likely to help one along the path of self realisation, which is called the attainment of Brahma, (ब्रह्म), the highest goal of the life of an Aryan. (ब्रह्म हि स्व स्वरूप निरूपणम्—श्रीमच्छंकराचार्य्यः)

---

* "यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति ।
यत् प्रयन्त्यभिसँविशन्ति ।
तद् विजिज्ञा सस्व ।
तद् ब्रह्म (= ॐ)" —श्रुतिः

"जन्माद्यस्य यतः" —श्रुतिः

"सर्वं खल्विदँ ब्रह्म तज्जलानीति
शान्त उपासीत" —श्रुतिः

---

† "स्थाणुरयँ भारहारः किलाभूदधीत्यवेदँ न विजानातियोऽर्थम् ।
योऽर्थज्ञ इत् सकलँ भद्रमश्नुते नाकमेति ज्ञान विधूतपाप्मा ॥
यद् गृहीत मविज्ञातँ निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कै धो न तज्ज्वलति कर्हिचित् ॥" —निरुक्तम्

"दृष्टो हितस्याऽर्थः कर्मावबोधनम्
न च तस्याऽध्ययन मात्रात् तत्र भवन्तो
याज्ञिकाः फलँ समा मनन्ति ॥ —शवरः

"न वेदपाठ मात्रेण सन्तोषँ कारयेद् द्विजः ।
पाठ मात्रावसानो हि पंके गौरिव सीदति ॥ —व्यासः

योऽधीत्य विधिवद् वेदं वेदार्थं न विचारयेत् ।
स साऽन्वयः शूद्रसमः पात्रतां न प्रपद्यते ॥ —कर्मपुराणम्

पाठ मात्रार्दितान् नित्यँ द्विजातींश्चाऽर्थवर्जितान् ।
पशूनिव च तान् प्राज्ञाश्छाऽत्रणानि नाऽर्चयेत् ॥ —औशनस स्मृतिः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(3) That the ultimate unit, to which the universe can be reduced by a process of (a) logical analysis and (b) physical analysis, the unit which is not limited by time and space, the unit which does not undergo any change, and the unit, which is the source of (a) the origin, (b) the development and (c) the decay of what is called the universe, is known, as truth. This unit has various aspects. From the point of view of the modern Physics the ultimate unit has got two aspects, namely :- (a) the proton and b) the electron. From the point of view of the Tantras the ultimate unit has the following two aspects, namely :- (a) Siva and (b) Sakti. From the point of view of Aryan mythology the ultimate unit has two aspects which are known variously as follows :- (a) Brahma and (b) Saraswati, or (a) Vishnu and (b) Laxmi, or (a) Siva and Parvati. From the point of view of the eleven schools of thought the ultimate unit has the two aspects of (a) Sat and (b) Chit. From the point of view of symbology the ultimate unit has got the two aspects of (a) the dot and (b) the curve. By analogy, the dot (·) stands for the proton, or Siva, or Brahma, or Vishnu, or Sat, and the symbol of the curve (⌣) stands for the electron, or Sakti, or Saraswati or Laxmi or Chit. These two symbols of the dot and the curve are embodied in the symbol of AUM (ॐ). The symbol of AUM (ॐ), therefore, represents the various aspects of the ultimate unit of the universe as conceived by all the ancient and the modern schools of thought.

(4) That the symbol of AUM (ॐ) which conveys little meaning to the uninitiated, is found on inquiry, to reveal all the secrets of the universe hitherto discovered by man.

(5) That, in the symbol of AUM (ॐ), many important facts of a) Anatomy b) Bacteriology (c) Biology (d) Botany and (e) Geography etc., which are recognised all over the world, are found to be represented.

(6) That, on inquiry into the symbol of AUM (ॐ), it is found that the object of idol-worship, which is prescribed in the Aryan religion, is to train the mind of the worshipper of the idol in such a way as to enable him to discover the presence of the ultimate unit (.) of the universe i e Brahma in every piece of idol, that the object of the performance of religious rites is to enable the author of these rites to trace every kind of activity to the ultimate source i.e. Sakti (⌣), that the object of every spiritual precept is to enable the seeker of spiritual knowledge to realise his own true nature i.e. to know, the absence of difference between (a) the agent of knowledge, (b) the process of knowing and (c) the objects of knowledge.

---

* मन्तृ मन्तव्य रूपेण विविधत्वँ विजानता
अविज्ञात ऽद्वयतत्त्व मखण्डैकरसात्मकम् ॥ १ ॥
विविधत्व मविज्ञाय यदखण्डत्व वेदनम्
तद् भवेद् ब्रह्म विज्ञानँ धीमद्भिर्बुध्यतां तथा ॥२॥
अनुभूति प्रकाशे श्री मद्विद्यारण्यः

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(7) That, in the symbol of AUM (ॐ), the geometrical patterns which meet the visual organ in the material universe are traced to one ultimate element i. e. the point (.). By tracing the origin of every material form in the universe to the point (.), the process of manifestation of diversity out of unity is elucidated in the symbol of AUM (ॐ).

(8) That the form of the symbol of AUM (ॐ) is so constituted as to convey the two acts of (a) inhalation and (b) exhalation, inherent in the living state, by means of its very physical form. (Lungs = A pair of wings = Duck = हँसः = सोऽहम् = ॐ).

(9) That the unity of the individual and the universal souls, the triune aspects of the ultimate unit (सत्, चित् आनन्द = $\overline{|\cdot|\breve{}|३-०|}$ = ॐ), the divine manifestation of sound, the highest state of spiritual attainment, the process by which life comes into existence, the locus of the source of vital activity in every living body, the process of attaining what is called Godhood, and finally the method by which the various parts of human body are indentified with the various kinds of deities and other forms of divine manifestations are subjects which are dealt with in the Vedas. The vedic view on the above subjects is disclosed with the help of the symbol of AUM (ॐ).

(10) That, the eight classes of sound; the eight forms of Sakti; the location of these forms of Sakti in the seven nerve ganglions; the process of activity in the nervous centres of the body which leads to the consciousness of one's own existence as "I"; the distribution of ether, nitrogen, oxygen, hydrogen and carbon in the five ganglions; the emergence of the phenomenon of soul from matter; the function of the pair of lungs; the various forms in which meditation should be carried on on the various ganglions; the situation of the seat of the soul in the circular hole at the centre of the ganglion in the brain; the process which leads to the realisation of oneness between the individual soul and the universal soul; the process by which living organisms reproduce themselves; the vedic world which is covered by the upward and downward movements of Kundalini; the manifestation of Sakti in the forms of volition, knowledge and action; the origin of the perception of (a) sound, (b) form (c) taste, (d) smell and (e touch; and the origin of the function (called mind) of the soul from one and the same Sakti; the manifestation of Sakti in the form of love; the manifestation of Sakti in the forms of (a) the nucleus of matter; (b) the liquid substance which sustains life in plant, and (c) the process by which fertilisation occurs in plants; the manifestation of Sakti in the forms of the human powers of (a) comparison (b) analysis and (c) judgment; the manifestation of Sakti as the cause of an effect or as the effect of a cause, form the subjects dealt with in the Tantras. The Tantric view of these subjects is disclosed with the help of the symbol of AUM (ॐ).

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(11) That the close resemblance between the six constituent elements of the symbol of AUM (ॐ) and the constituent elements of the following branches of knowledge:

(1) The Deva Nagaree alphabets;
(2) The numericals used in Arithmetic ;
(3) Economics;
(4) Botany ;
(5) Buddhism (as represented by the Buddhist stupa)
(6) Panini's Grammar ;
(7) Science of Warfare ;
(8) Forms of life ;
(9) Music ;
(10) Astronomy ;
(11) Erotics ;
(12) Karma-Kandam ;
(13) Logic ;
(14) Mantra ;
(15) Architecture ; and
(16) Tantras, etc., etc.,

shows the all-pervading nature of the symbol of AUM (ॐ).

(12) That the ingredients of the tenets of all the main schools of Aryan thought are found to be represented in the elements of the symbol of AUM (ॐ).

(13) That from the point of view of the Vedas, the symbol of AUM (ॐ) is found to represent the visible model of all that is visible and invisible.

(14) That the symbol of AUM (ॐ) represents a monosyllabic description of the whole universe.

(15) That the secrets of Aryan philosophy are revealed in the symbol of AUM (ॐ).

(16) That the tenets of Aryan religion which consist of the following elements, namely * (a) practice of self control leading to the development of latent powers, (b) acquisition of knowledge in order to shape one's daily conduct in such a way as to be able to attain the four kinds of human aims

---

* "वेदोक्तः परमोधर्मः स्मृति शास्त्र गतोऽपरः।
शिष्टाचारः परः प्रोक्त स्त्रयो धर्माः सनातनाः ॥ १ ॥"

महाभारत --अनुशासनपर्व

There are three forms of eternal Dharma, namely—
(1) What is enjoined by the Vedas,
(2) " " " " " smritis and
(3) " " prescribed and practised by learned leaders.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(धर्मः, अर्थः, कामः, मोक्षः) smoothly, (c) the recognition of a unit (.) which is at the heart of all the manifestations in the universe and the recognition of (d) the limitless character of the powers of the ultimate unit of the universe etc, are found equally well represented in the elements of the symbol of AUM (ॐ).

(17) That the symbol of AUM (ॐ) provides a wide gateway to the sanctuary of ARYAN thought.

"यदन्यैर्विहितँ नेच्छेदात्मनः कर्म पूरुषः ।
न तत् परेषु कुर्वीत जानन्न प्रिय मात्मनः ॥ १ ॥
सर्वं प्रियाऽभ्युपगतं धर्मं प्राहुर्मनीषिणः ।"

महाभारत—शान्तिपर्व

Do not do to others what you would not yourself like.

to be done to you by others, as what displeases one displeases all "Whatever pleases all is Dharma" so say the seers.

"तस्माद् धर्मं प्रधानेन भवितव्यँ यतात्मना ।
तथा च सर्वभूतेषु वर्तितव्यँ यथात्मनि ॥ १ ॥"

महाभारत—शान्तिपर्व

"आनृशँस्य[1]—महिंसा[2]—च—प्रसादः[3]—सँविभागिता[4] ।
श्राद्धकर्मा[5]—तिथेर्यँ[6]—च—सत्यम[7]—क्रोध[8]—एव च ॥ १ ॥
स्वेषुदारेषुसन्तोषः[9]—शौचँ[10]—नित्यानसूयता[11] ।
आत्मज्ञानँ[12]—तितिक्षा[13]—च—धर्माः साधारणानृप ॥ २ ॥"

महाभारत—शान्तिपर्व

---

(1) Absence of cruelty
(2) " " action harmful to others;
(3) Mental equanimity;
(4) Equality of distribution;
(5) Feeling of reverence towards ancestors;
(6) Friendliness towards strangers;
(7) Observance of truth;
(8) Absence of anger;
(9) Self-control
(10) Physical hygeine;
(11) Neutrality towards competitors;
(12) Knowledge of the soul;
(13) Tolerance.

are the general ingredients of DHARMA, O ! King.

"तस्मात् सत्यं वदन्त माहुर्धर्मं वदतीति
धर्मं वा वदन्तं सत्य वदतीति
एतद्ध्येवैतदुभयं भवति ॥"

बृहदारण्यकोपनिषद्

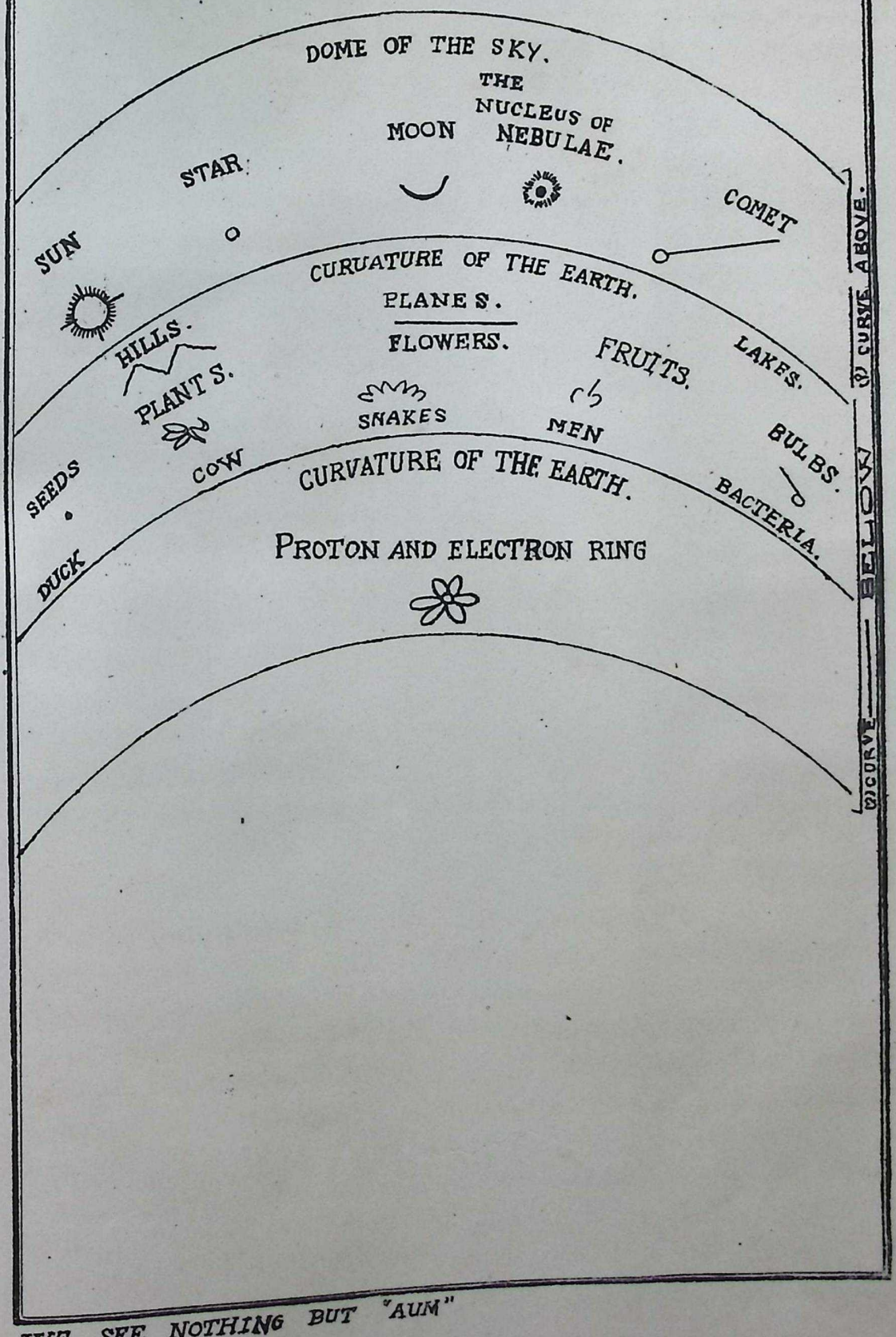
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

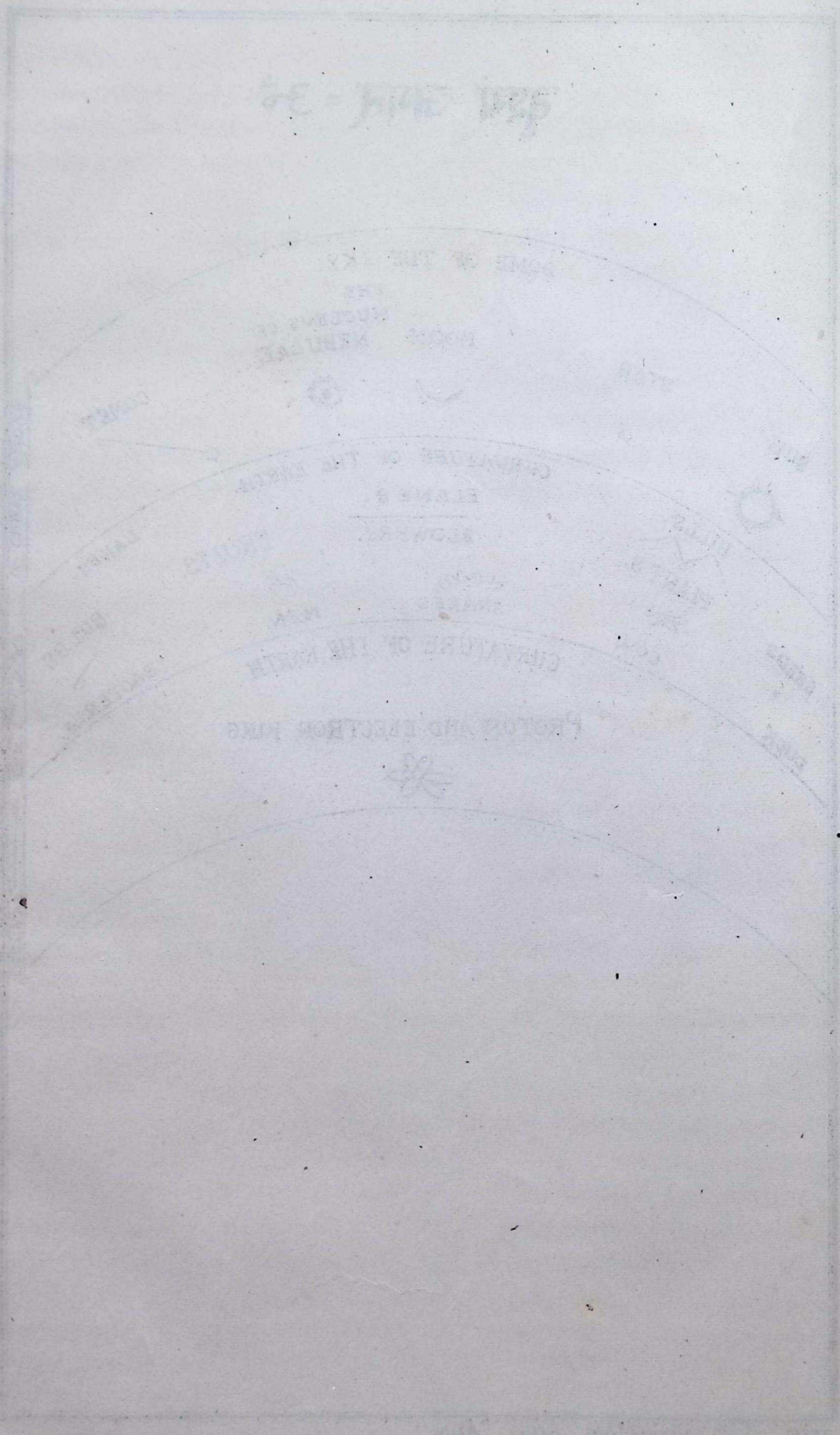
दृश्यं जगत् = ॐ



WE SEE NOTHING BUT "AUM"

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



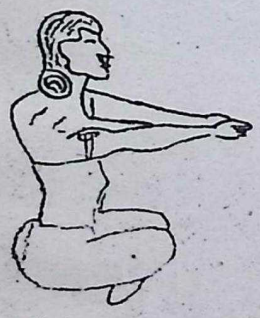
Nepal Sanskrit University, Balmeeki Campus, Kathmandu

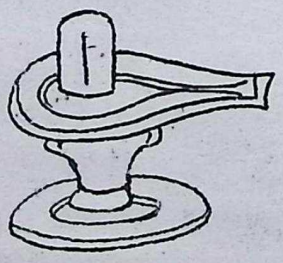
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

शिवलिङ्गम्





Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

शिव लिङ्गम्

योगवाशिष्ठे-निर्वाणप्रकरणे-पूर्वार्धे—सर्ग ३९

(क) देह लिङ्गेषु शान्तस्थँ त्यक्तलिङ्गान्तरादिकम् ।
यथा प्राप्ताऽर्थसँवित्या बोधलिङ्गं प्रपूजयेत् ॥ ६ ॥

प्रवाह पतितार्थस्थः स्वबोध स्नानबुद्धिमान्
नित्यावबोधार्हणया बोधलिङ्गंप्रपूजयेत् ॥ ७ ॥

तत्रटीका—(श्रीमदानन्दबोधेन्द्रसरस्वत्याख्यभिक्षुणाविरचिता श्रीवशिष्ठमहारामायणतात्पर्यप्रकाशाख्या)
स्वदेहलक्षणेषुलिंगेषु । तथा हि पद्माद्यासनस्थःपुरःप्रसारितपाणिर्बद्धाञ्जलिर्देहःशिवलिङ्गाकारोभवती ति प्रसिद्धम् । अतएव त्यक्तंमृद्दारूशिलादिलिङ्गान्तरं आदिपदात्प्रतिमान्तरं च यत्र ।
शान्तेनिर्विक्षेपस्वभावेस्थितं बोधलिंगम् ॥ ६ ॥

प्रारब्धप्रवाहपतितेष्वर्थेषुभोगेषुस्थितः । प्रसक्ताऽशुद्धिरपि पुनः पुन रसङ्गात्मबोधलक्षणेन स्नानेन सदा शुद्धिमान् ॥ ७ ॥

(ख) देश-काल-कारण-क्रमोदितैः
सर्ववस्तु सुखदुःखविभ्रमैः ॥
नित्यमर्च्य शरीरनायकं
तिष्ठ शान्तसकलेहयाधिया ॥ ६३ ॥

तत्रटीका—शान्ताःसकला ईहा मनोरथायस्यास्तयाविधया धियास्वात्मनितिष्ठ सैवमुख्या शिवपूजेत्यर्थः ॥६३॥

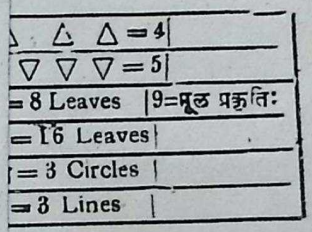
(ग) The worship of SIVA—means cultivation of the state of conseiousness free from all desires.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



प्राणः, (४) जीवः

ंसम्. (४) मेदः, (५) अस्थि

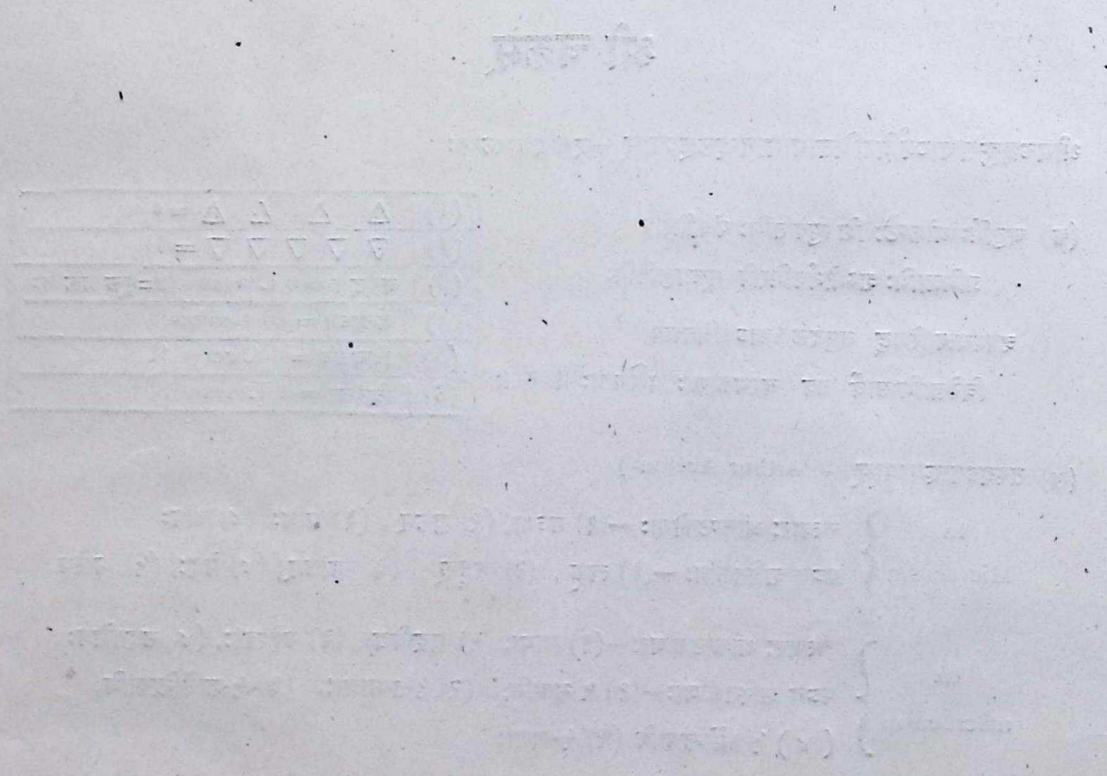
३) महेश्वरः, (४) सदाशिवः

:, (३) ५-ज्ञानेन्द्रियाणि,

d (b) Macrocosm, which

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

देवी

१ कर्पूरादिस्तोत्रे—त्रयोदश श्लोक टिप्पण्याम्—

(क) कूर्मपुराणे श्री कूर्मउवाच—

सर्वं वेदान्त वेदेषु निश्चितं ब्रह्म वादिभिः ।
एकं[1]-सर्वगतं[2]-सूक्ष्मं[3]-कूटस्थ[4]-मचलं[5]-ध्रुवम्[6] ॥
अनन्त[7]-मक्षरं[8]-ब्रह्म[9]-केवलं[10]-निष्कलं[11]-परं[12] ।
योगिन स्तत् प्रपश्यन्ति महादेव्या परं पदम् ॥
परात् परतरं-तत्त्वं-शाश्वतं[1]-शिव[2]-मच्युतम्[3] ।
अनन्तं[4]-प्रकृतौलीनं[5]-देव्या-स्तत् परमं पदम् ॥
शुभ्रं[1]-निरञ्जनं[2]-शुद्धं[3]-निर्गुणं[4]-द्वैत वर्जितम्[5] ।
आत्मोपलब्धि विषयं[6] देव्या स्तत् परमं पदम् ॥

(ख) तथा च योगिनीतन्त्रे —

परमानन्दकं रूपं जगतां कारणं महत् ।
तस्या देव्या स्तु तद्रूपमुदयास्त विवर्जितम् ॥
महा महाब्रह्मविद्या विद्येयं कालिका मता ।
यामासाद्य च निर्वाण मुक्तिमेति नराधमः ॥

२ कर्पूरादि स्तोत्रे—अष्टादश श्लोक टिप्पण्याम्—

गन्धर्वतन्त्रे—

अथवाऽद्वैतभावेन आत्मानं तन्मयं स्मरेत् ।
अद्वैत भाव संपन्न स्त्रिपुरीकृत विग्रहः ॥
आत्मन्येन यजेद्देवी मुपचारैर्यथाविधि ।

३ तत्रैव दशम श्लोक टिप्पण्याम्—

(क) गोरक्ष संहितायाम्—

जीवेन सहितां शक्तिं समुत्थाप्य शिरोम्बुजे ।
शक्तिमयः स्वयं भूत्वा परशिवेनसङ्गमम् ॥
नाना सुखं विहारञ्च चिन्तयेत् परमं पदम् ।

(ख) तन्त्रकल्पद्रुमे—

ध्यायेत् कुण्डलिनीं देवी मिष्टदेव स्वरूपिणीम्[1] ।
सदा षोडश वर्षीयां[2] पीनोन्नतपयोधराम्[3] ॥
श्यामां[4]-सूक्ष्मां[5]-सृष्टिरूपां[6]-सृष्टिस्थितिलयात्मिकाम्[7] ।

४ कर्पूरादि स्तत्रे—नवम श्लोक टिप्पण्याम्—

महाकाली स्तोत्रे—

यदा नैव धाता न विष्णु र्न रुद्रो न कालो न वा पञ्चभूतानि चाऽऽसन् ।
तदा कारणीभूत सत्त्वैक मूर्तिं स्त्वमेका परब्रह्मरूपेण सिद्धा॥

५ तत्रैव—पञ्चम श्लोक टिप्पण्याम्—

(क) कालिकोपनिषदि—

सर्वदा काली रूपमात्मानं भावयेत् ।

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

(ख) सहस्र नामस्तोत्रे—

आत्मानं कालिकात्मानं भावयन् स्तौति यः शिवाम् ।
शिवोपमं गुरुं ध्यात्वा स एव श्री सदाशिवः ॥

(ग) योगिनीतन्त्रे—

क्षणं ब्रह्माऽहमस्मीति यः कूर्य्यादात्मचिन्तनम् ।
तस्मै दद्यात् फलं देवी तस्यान्तं नैव गम्यते ॥
आत्मदेहं स्वेष्टरूपं सदैव परिचिन्तयेत् ।
ब्रह्माण्डञ्च तथा सर्वं स्वेष्ट रूपं विचिन्तयेत् ॥

६ कर्मपुराणे—श्री देवीवचनम्—कर्पूरादिस्तोत्रे त्रयोदश श्लोक टिप्पण्याम्—

यत्तु मे निष्कलं रूपं चिन्मयं केवलं परम् ।
सर्वोपाधि विनिर्मुक्तमनन्तममृतं पदम् ॥
ज्ञाने नै केन तल्लभ्य म क्लेशेन परं पदम् ।
ज्ञानमेव प्रपश्यन्तो मामेव प्रविशन्तिते ॥

७ कपूरादि स्तोत्रे—तृतीय श्लोकस्य स्वरूप व्याख्यायाम्—

कालिका—

(क) क = ब्रह्म
(ख) आ = अनन्त
(ग) ल = विश्वात्मा
(घ) इ = सूक्ष्मा
(ङ) क = ब्रह्म
(च) आ = अनन्त

— इति कालिका

ऐतेन महादेव्या आद्यन्त रहितत्वं-अनन्तत्वं-सूक्ष्मत्वं-विश्वात्मकत्वञ्च सूचितम् हे कालिके = हे अनाद्यन्तब्रह्मरूपिणी—इत्यर्थः

८ श्री योगवासिष्ठे निर्वाण प्रकरणे पूर्वार्धे विंशे सर्गे—

संवित् सर्वकलातीता सर्वभावान्तर स्थिता ।
सर्वसत्ताप्रदा देवी सर्वसत्तापहारिणी ॥ १३ ॥

९. महानिर्वाणतन्त्रे त्रयोदशोल्लासे—

उपासकानां कार्य्याय पुरैव कथितं प्रिये ।
गुण क्रियाऽनुसारेण रूपं देव्याः प्रकल्पितम् ॥ ४ ॥
श्वेत पीतादिको वर्णो यथा कृष्णे विलीयते ।
प्रविशन्ति तथा कालयां सर्वभूतानि शैल जे ॥ ५ ॥
अत स्तस्याः कालशक्ते निर्गुणाया निराकृतेः ।
हितायाः प्राप्त योगानां वर्णः कृष्णो निरूपितः ॥ ६ ॥
नित्यायाः कालरूपाया अव्ययायाः शिवात्मनः ।
अमृतत्वाल्ललाटेऽस्याः शशि चिह्नं निरूपितम् ॥ ७ ॥
शशि सूर्य्याग्निभिर्नित्यैरखिलं कालिकं जगत् ।
सम्पश्यति यत स्तस्मात् कल्पितं नयनत्रयम् ॥ ८ ॥
ग्रसनात् सर्वसत्त्वानां कालदन्तेन चर्वणात् ।
तद्रक्त संघो देवेश्याः वासो रूपेण भाषितम् ॥ ९ ॥

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

समये समये जीवरक्षणं विपदः शिवे ।
प्रेरणं स्व स्व कार्य्येषु वरञ्चाऽभय मीरितम् ॥ १० ॥
रजो जनित विश्वानि विष्टभ्य परितिष्ठति ।
अतो हि कथितं भद्रे रक्त पद्मासन स्थिता ॥ ११ ॥
क्रीडन्तं कालिकं कालं पीत्वा मोहमयीं सुराम् ।
पश्यन्ती चिन्मयी देवी सर्वसाक्षिस्वरूपिणी ॥ १२ ॥
एवं गुणानुसारेण रूपाणि विविधानि च ।
कल्पितानि हितार्थाय भक्तानामल्पमेधसाम् ॥ १३ ॥

१० भावनोपनिषदि—

(क) धनुः = इन्द्रियाणां प्रेरकं मनः
(ख) बाणाः = शब्द-स्पर्श-रूप-रस-गन्ध-तन्मात्राः
(ग) अंकुशः = द्वेषः
(घ) पाशः = रागः
(ङ) लौहित्यम् = सर्वस्य स्वात्मनि अनुरागः

११. Goddess—represents the concept of a unit, which has no beginning or end, which is too minute to be visible, and which manifests itself in the shape of the universe. The various details of the image of Goddess (e. g, black colour, the crescent on the forehead, the three eyes, the red dress, the gestures of वर and अभय, and her seat of red lotus etc.) are pure creations of the imagination meant for the benefit of unenlightened devotees.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पूजा

१—भावनोपनिषदि—

(क) अर्घ्यम = ज्ञानम् ।

(ख) पुष्पाणि = (१) शब्द—तन्मात्रा

(२) स्पर्श—तन्मात्राः

(३) रुऽप—तन्मात्राः

(४) रस—तन्मात्राः

(५) गन्ध—तन्मात्राः—इति-पञ्च-पुष्पाणि (= पुष्पबाणाः) ।

(ग) तर्पणम् = भावनाविषयाणाम्—अभेद भावनम् ।

(घ) हविः = ज्ञेयम् ।

(ङ) होमः = (१) अहम्

(२) त्वम्

(३) अस्ति

(४) नाऽस्ति

(५) कर्तव्यम्

(६) अकर्तव्यम्

(७) उपासितव्यम्—इति-सप्त-विकल्पाः-

तेषाम्-आत्मनि-विभावनम्-होमः ।

(च) कल्पवृक्षाः = संकल्प पुरः सरं कर्मसु प्रवृत्त्या-अभिमत फल सिद्धिर्भवति ।

अतः सन्तान इत्यभिधेया मानसाः संकल्प विशेषा एव सन्तानाद्याः

कल्पवृक्षाः ।

(छ) षड् ऋतवः = रसनयाभाव्याषड्रसाः (खादु-अम्ल-लवण-कटु-तिक्त-कषायाः) ।

(ज) पूजा = (१) ज्ञाता = आत्मा

ज्ञानम् = अर्घ्यम्

ज्ञेयम् = हविः

(२) ज्ञातृ = ज्ञान-ज्ञेयानाम्-एकीकरणम्-पूजा ।

(झ) सिद्धिः = एता न मत्तो भिद्यन्ते-इति-बुद्धि रेव सिद्धिः ।

कृष्णोपनिषदि—

शंखः = दुग्ध सिन्धौ समुत्पन्नो
मेघघोषः

चक्रम् = सर्वभूतानां कृपार्थे गोप्ता धर्मः

चमरः = जयन्ती संभवो धर्मसंज्ञितो
वायुः

खड्गः = ज्वलनाभासो महेश्वरः

रज्जुः = अदितिर्माता

गदा = कालिका (सर्व शत्रु निवर्हिणी)

अब्ज काण्डम् = स्वलीलया धृतं जगद् बीजम्

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

२--श्री योग वाशिष्ठे-निर्वाण प्रकरणं-पूर्वार्ध—

विंशेसर्गे—

एवं सर्वं मिदं विश्वं परमात्मैव केवलम्।
ब्रह्मैव परमाकाश मेष देवः परः स्मृतः॥ १॥

तदेतत् पूजनं श्रेय स्तस्मात् सर्वं म वाप्यते।
तदेव सर्गभूः सर्वं मिदं तस्मिन् व्यवस्थितम्॥ २॥

अकृत्रिम मनाद्यन्त मद्वितीय मखण्डितम्।
अबहिः साधना साध्यं सुखं तस्माद वाप्यते॥ ३॥

प्रबुद्धस्त्वं मुनि श्रेष्ठ तेनेदं तव कथ्यते।
नाऽतिदेवार्चने योग्यः पुष्पधूपचयो महान्॥ ४॥

अव्युत्पन्नधियो येहि बालपेलव चेतसः।
कृत्रिमार्चामयं तेषां देवार्चन मुदाहृतम्॥ ५॥

शम बोधाद्यभावे हि पुष्पाद्यैर्वार्चयन्ति हि।
मिथ्यैव कल्पितै रेव माकारे कल्पितात्मके॥ ६॥

स्व संकल्पकृतैः कृत्वा क्रमै रर्चन माहताः।
बालाः सन्तोष मायान्ति पुष्प धूप लवार्चनैः॥ ७॥

स्व सङ्कल्प कृतै रर्थैः कृत्वा देवार्चनं मुधा।
यतः कुतश्चिन् मिथ्यात्म फल मात्रं नयन्ति ते॥ ८॥

पुष्प धूपार्चनं ब्रह्मन् कल्पितं बाल बुद्धिषु।
यत् स्याद् भवादृशां योग्य मर्चनं तद् वदाम्यहम्॥ ९॥

अस्मदादि स्त्वसौ कश्चिद्देवो मतिमतां वर।
देव स्त्रिभुवना धारः परमात्मैव नेतरत्॥ १०॥

शिवः सर्व पदातीतः सर्वं संकल्पनातिगः।
सर्वं संकल्पवलितो न सर्वो न च सर्वकः॥ ११॥

दिक्कालाद्यनवच्छिन्नः सर्वारम्भ प्रकाश कृत्।
चिन्मात्रमूर्ति रमलो देव इत्युच्यते मुने॥ १२॥

संवित् सर्वकलातीता सर्वभावान्तरस्थिता।
सर्वसत्ताप्रदा देवी सर्वसत्ता पहारिणी॥ १३॥

ब्रह्म ब्रह्मन् सदसतो र्मध्यं तद् देव उच्यते।
परमात्म पराभि ख्य तत् सदोमि त्युदाहृतम्॥ १४॥

महासत्ता स्वभावेन सर्वत्र समतां गतम्।
महाचिदिति सप्रोक्त परमार्थं इति श्रुतम्॥ १५॥

स्थितं सर्वत्र सर्वं तु लतास्वन्तर्यथारसः।
सत्ता सामान्य रूपेण महासत्ता त्मनापिच॥ १६॥

देवः=चित्=ॐ
यच् चित् तत्त्व मरुन्धत्या यच् चित् तत्त्वं तवानघ॥
यच् चित् तत्त्वं च पार्वत्या यच् चित् तत्त्वं गणेषु च॥
चित् तत्त्वं यन् ममेदं च चित् तत्त्वं यज्जगत्त्रये॥
तद्देव इति तत्त्वज्ञा विदु रुत्तम बुद्धयः॥ १८॥

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

पाद पाण्यादि मानन्यो यो वा देवः प्रकल्प्यते ॥
संविन् मात्रा दृते ब्रह्मन् किं सारः किल कथ्यताम् ॥ १९ ॥
... ...
वर्धते विलुठत्यत्ति चिच् चराचर कारिणी ॥
चिदेवाऽस्तीतरन्नाऽस्ति चिन्मात्रमिदं मुत्थितम् ॥ ६२ ॥

३—अष्टात्रिंशेसर्गे

पूजा ध्यानम्

एष देवः स परमः पूज्य एव सदा सताम् ।
चिन्मात्र मनुभूत्यात्मा सर्वगः सर्व संश्रयः ॥ १ ॥
... ...
पूजनं ध्यानमेवान्तर्नान्यद स्त्यस्य पूजनम् ।
तस्मा त्त्रिभुवनाधारं नित्यं ध्यानेन पूजयेत् ॥ ६ ॥
... ...
विधान मर्चनस्येदं शृणु ब्रह्म विदांवर ।
स्वसंविदात्मा देवोऽयं नोपहारेण पूज्यते ॥ २२ ॥
नदीपेन न धूपेन न पुष्प विभवार्पणैः ।
नाऽन्नदानादि दानेन न चन्दन विलेपनैः ॥ २३ ॥
नच कुंकुम कर्पूर भोगैश्चित्रैर्न चेतरैः ।
नित्यम क्लेशलेभ्येन शीतलेनाऽविनाशिना ॥ २४ ॥
एकै नैवाऽमृतेनैष बोधेन स्वेन पूज्यते ।
एतदेव परं ध्यानं पूजैषैव परास्मृता ॥ २५ ॥
यदनारत मन्तस्थ शुद्धचिन्मात्र वेदनम् ॥
पश्यन् शृण्वन् स्पृशञ्जिघ्रन्नश्नन् गच्छन् स्वपन् श्वसन् ॥ २६ ॥
प्रलपन् विसृजन् गृह्णन् शुद्ध संविन्मयो भवेत् ।
ध्याना मृतेन संपूज्य स्वयमात्मान मीश्वरम् ॥ २७ ॥
परमास्वादयुक्तेन मुक्तेन कुसुमेहितैः ।
ध्यानोपहार एवात्माध्यानं ह्यस्य समीहित ॥ २८ ॥
ध्यान मर्घ्यं च पाद्यं च शुद्धसंवेदनात्मकम् ।
ध्यान संवेदनं पुष्पं सर्वं ध्यान परंविदुः ॥ २९ ॥
विनातेने तरेणाय मात्मा लभ्य त एवनो ।
ध्यानात् प्रसाद मायान्ति सर्वभोग सुखश्रियः ॥ ३० ॥

४—एकोनचत्वारिंशेसर्गे

समताकाशवद् भूत्वा यत् तु स्या ल्लीनमानसम् ॥
अविकार मनायासं तदेवार्चन मुच्यते ॥ ४८ ॥

टीका—ब्रह्मैक्य दर्शनलक्षणया समतया स्वयमाकाशवद् भूत्वालीनमानसं यथा स्यात् तथा यदवस्थानं तदेव मुख्यार्च न मित्यर्थः ।

१—चत्वारिंशे सर्गे—

यथाकालं यथारम्भं न करोषि करोषियत् ॥
चिन्मात्रस्य शिवस्यान्त स्तदेवार्चनमात्मनः ॥ १ ॥
तेनैवाह्राद मायाति याति प्रकटतां तथा ॥
तथास्थितेन रूपेण स्वेनैव स्वयमीश्वरः ॥ २ ॥

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

रागद्वेषादि शब्दार्थानात्मन्य न्यतयामले ॥
सम्भवन्ति पृथग्भूपावह्नौ वह्निकणा इव ॥ ३ ॥
यद् यद्राजत्व दीनत्व सुखदुःखादि वेदनम् ॥
आत्मीयं परकीयं च तत् तदर्चन मात्मनः ॥ ४ ॥
विश्वसंविच्चि रेवार्चा नित्यस्या त्मन एव च ॥
घटा द्यात्मतया ब्रह्म स्वय मात्मा तथैव च ॥ ५ ॥
सर्वात्म कस्याऽनन्तस्य शिवस्यान्तः किलात्मनः ॥
पूज्य पूजक पूजाख्यो विभ्रमः प्रोदितः कुतः ॥ ८ ॥
नियता कारता शान्ते न च संभवतीश्वरे ॥
यत्र संकल्प्यते ब्रह्मन् पूज्य पूजामयः क्रमः ॥ ९ ॥
पूज्य पूजाद्यवच्छिन्नो देवो नित्यो मलात्मनः ॥
सर्वशक्ते रनन्तस्य नेश्वरत्वस्य भाजनम् ॥ १० ॥
त्रिजगत् प्रसृताच्छाच्छ संविद्रूपस्य चात्मनः ॥
नेश्वरस्या कृतेर्ब्रह्मन् व्यपदेशो हि युज्यते ॥ ११ ॥

नत्र टीका—

तथा च नित्यस्य शिवस्य—आत्मनः प्रतीचश्च वियदादिलक्षणस्य जाग्रदादिलक्षणस्य च विश्वस्य संविच्चि रारोप एवार्चा। यथा वियदादिक्रमेण ब्रह्म घटाद्यात्मतयालंक्रियते—स्वयं प्रत्यगात्मा च तथैव जाग्रदादिक्रमेण घटाद्यात्मतयैवालंक्रियत इत्यर्थः ॥ ५ ॥
एवं तत्त्वतो दर्शने पूज्य पूजकादित्रिपुटी सर्वापि बाधिता भवतीत्याहसर्वात्मक स्यैति। अन्त परिच्छेदरूप स्त्रिपुटीविभ्रमः कुतः। असन्नेवेत्यर्थः ॥ ८ ॥

६—एकचत्वारिंशेसर्ग

कर्म बुद्धीन्द्रियाद्यन्त सुखदुःखादि संक्षये। शिव आत्मेति कथित स्तत् सदित्यादिनामभिः ॥ १८ ॥
यत्रे दमखिलं नास्ति तद्रूपेणैव चास्तिवा। तदाकाशादच्छतर मनन्तं सदिवास्ति हि ॥ १९ ॥
अविश्रान्ततया यत्र तनु विद्येर्मुमुक्षुभिः। विचित्र शुद्ध मनन कलंक कलितात्मभिः ॥ २० ॥
अदूर एवतिष्ठद्भिर्जीवन्मुक्तस्य दृक्पथे। मोक्षोपासक बोधाय शास्त्रार्थ रचनाय च ॥ २१ ॥
ब्रह्मेन्द्ररुद्रप्रमुखैर्लोकपालैः सुपण्डितैः। पुराण वेद सिद्धान्त सिद्धये भावितात्मभिः ॥ २२ ॥
चिद्-ब्रह्म-शिव-आत्मे-श-परमात्मे-श्वरादिका। एतस्मिन् कल्पिता संज्ञा निःसंज्ञे पृथगीश्वरे ॥ २३ ॥
एवमेतज्जगत् तत्त्वं स्वतत्त्वं शिव नामकम्। सर्वथा सर्वदा सर्वं सर्वं यत् सुख मा स्व मो ॥ २४ ॥
शिव-आत्मा-परंब्रह्मे-त्यादि शब्दै स्तु भिन्नता ॥
पुरातनैर्विरचिता तस्य भेदो न वस्तुतः ॥ २५ ॥
एवं देवार्चनं नित्यं शः कुर्वन् मुनिनायक ॥
यत्रास्मदादयो भूत्या स्तत् प्रयान्ति परं पदम् ॥ २६ ॥

७—महानिर्वाण तन्त्रे चतुर्दशोल्लासे—

कुर्वाणः सततं कर्म कृत्वा कष्ट शतान्यपि।
तावन्न लभते मोक्षं यावज्ज्ञानं न विन्दति ॥ १११ ॥
ज्ञानं त त्त्वविचारेण निष्कामेणापि कर्मणा।
जायते क्षीणतमसां विदुषां निर्मलात्मनाम् ॥ ११२ ॥
ब्रह्मादि तृण पर्य्यन्तं मायया कल्पितं जगत्।
सत्यमेकं परं ब्रह्म विदित्वैवं सुखी भवेत् ॥ ११३ ॥
विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चले।
परिनिश्चित तत्त्वोयः स मुक्तः कर्म बन्धनात् ॥ ११४ ॥

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

नमुक्तिर्जपना द्धोमादुपवास शतैरपि ।
ब्रह्मैवाऽहमिति ज्ञात्वा मुक्तो भवति देहभृत् ॥ ११६ ॥
आत्मा-साक्षी-विभुः-पूर्णः-सत्यो-ऽद्वैतः-परात्परः ।
देहस्थोऽपि न देहस्थो ज्ञात्वैवं मुक्ति भाग्भवेत् ॥ ११६ ॥
बाल क्रीडनवत् सर्वं रूपनामादिकल्पनम् ।
विहाय ब्रह्मनिष्ठो यः स मुक्तो नाऽत्र संशय. ॥ ११७ ॥
मनसा कल्पिता मूर्ति र्नृणां चेन् मोक्षसाधनी ।
स्वप्नलब्धेन राज्येन राजानो मानवास्तदा ॥ ११८ ॥
मृच्छिला धातु दार्वादि मूर्ता वीश्वरबुद्धयः ।
क्लिश्यन्त स्तपसा ज्ञानं विना मोक्षं न यान्तिते ॥ ११९ ॥
आहार संयम क्लिष्टा यथेष्टाहार तुन्दिलाः ।
ब्रह्म ज्ञान विहीनाश्चेन्निष्कृति ते व्रजन्ति किम् ॥ १२० ॥
वायुपर्णकणा तोय व्रतिनो मोक्ष भागिनः ।
सन्ति चेत् पन्नगा मुक्ताः पशु पक्षि जलेचराः ॥ १२१ ॥
उत्तमो ब्रह्म सद्भावो ध्यान भावस्तु मध्यमः ।
स्तुतिर्जपोऽधमो भावो बहिः पूजाऽधमाधमा ॥ १२२ ॥
योगो जीवात्मनोरैक्यं पूजनं सेवकेशयोः ।
सर्वं ब्रह्मेति विदुषो न योगो न च पूजनम् ॥ १२३ ॥

८—कर्पूरादिस्तोत्रे-अष्टदशश्लोकटिप्पण्याम्—

गन्धर्व तन्त्रे—

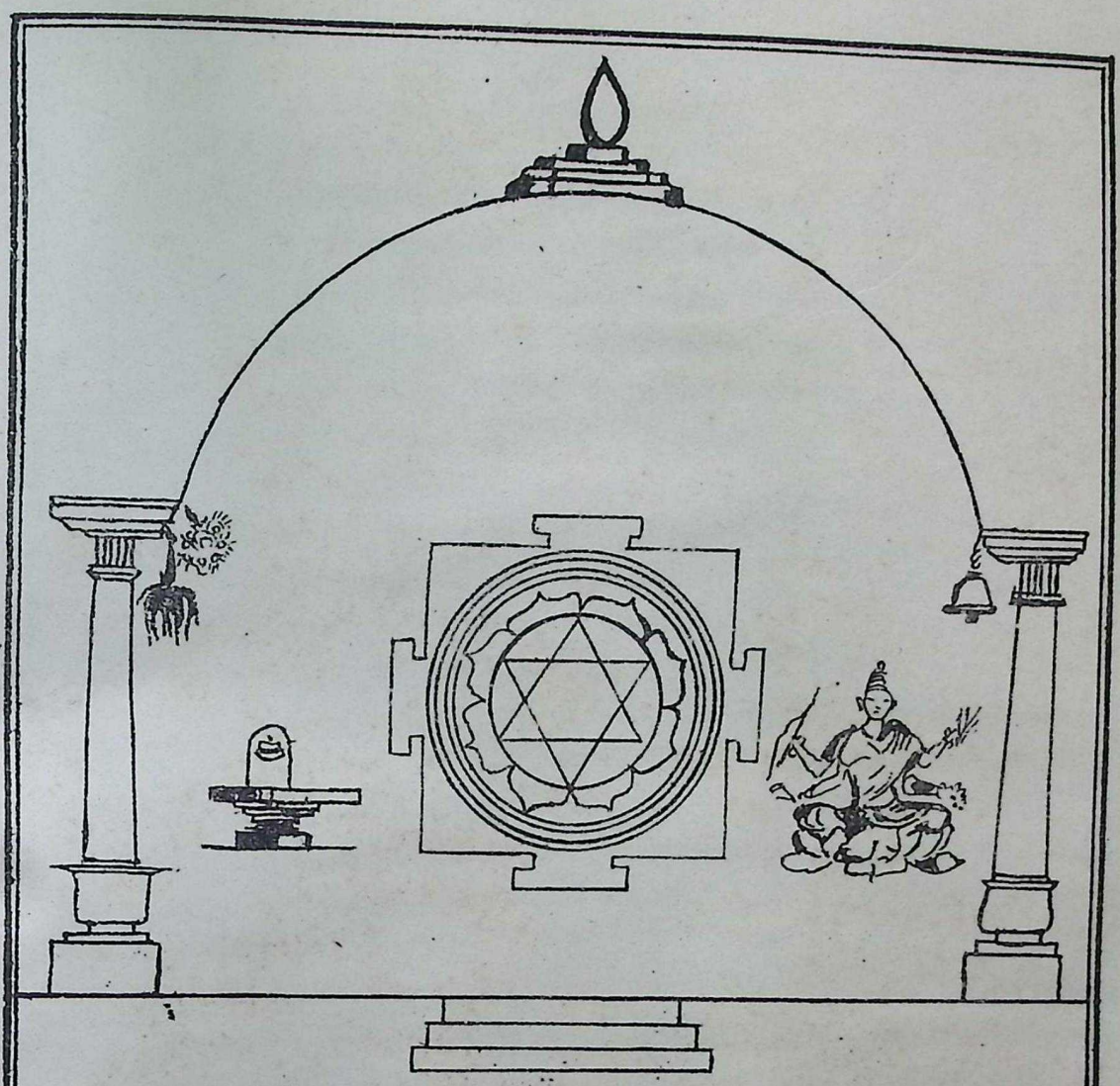
तथा मन्त्रात्मकं चक्रं देवतायाः परं वपुः । शिव शक्त्यात्मकं यन्त्र रूपिणी ब्रह्म रूपिणी ॥
निजदेहाख्य यन्त्र न्तु सर्वयन्त्रात् परंस्मृतम् ।

(८) To worship means to realise the oneness of आत्मा and the universe.

———

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF



पूजा पूजा

1	अर्घ्यम्		8	चामरम्	
2	पाद्यम्		9	शंख	
3	पुष्पाणि		10	घंटा	
4	गंध		11	मुद्रा	
5	वस्त्रम्		12	आहुति	
6	नैवेद्यम		13	प्रदक्षिणा	
7	आरति		14	प्रणाम	

DEDICATED TO THE GLORY OF

ॐ

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

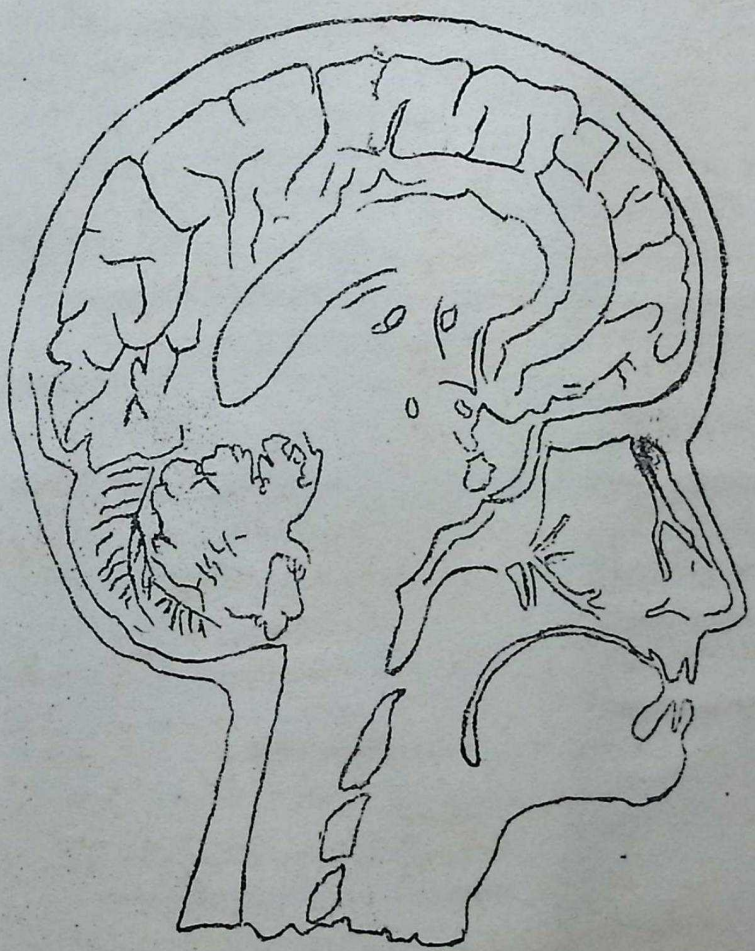
CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

श्रीमच्छङ्कराचार्य्यविरचितायामानन्दलहर्य्यां—अष्टमः श्लोकः

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते
मणिद्वीपेनीपो पवनवति चिन्तामणिगृहे ॥
शिवाकारे मञ्चे परमशिवपर्य्यङ्कशयनां
भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीम् ॥ ८ ॥



The fortunate people, who are very few, adore शक्तिः, as the wave of चित् and आनन्द, in the midst of the ocean of nectar (the vital fluid below the cranium), surrounded by a garden full of divine trees (convolutions of the brain proper), in a bright jewellike island near a cluster of कदम्ब trees, inside the abode made of चिन्तामणि, over a cot shaped like a शिवा or crescent, lying on the bed of परमशिवः The seat of शक्तिः is given in the above diagram as a part of the human brain.

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

ERRATA

Page Nos.	Line Nos.	Incorrect	Correct
At the back of the Title-Page	3	सिदूर	सिन्दूर
Do	5	आधीन	स्वाधीन
Preface I	7	हिमाद्र	हिमाद्रे
,, I	7	दक्षिणम	दक्षिणम्
,, I	17	धोमहि	धीमहि
,, I	22	प्रायनीयम्	प्रार्थनीयम्
,, I	27	सावता	सविता
,, I	36	बुद्धोन्द्रि	बुद्धीन्द्रि
,, II	4	of various	of the various
,, II	11	sill	still
,, III	36	त्रिलोकिं	त्रिलोकीं
,, IV	23	श्रुतः	श्रुतिः
Chap. 1 Page 1	4	अध्याय	अध्यायः
2	12	कल्पदमा	कल्पद्रुमा
2	16	फ्लित.	फलितः
3	4	—(नाद एव घ	—नाद एव घ
Geometrical Forms (Diagram)		विन्दूः	विन्दुः
Do		Parallflogram	Parallelogram
5		यजुर्वेद अध्याय ४०	यजुर्वेदः—अध्यायः ४
5	4	Andend	and end
Plate of diagram opposite page 5	1	सत्यसापिहितं	सत्यस्यापिहितं
8	31	bliss. (आनन्दः=ॐ) is	bliss, (आनन्द=ॐ), is
8	14	Sonl	Soul
11	9	in the universe The	in the universe. The
11	20	Pro-creation (3-०) (See	Pro-creation (3-०). (See
11	23	"सहस्रार".	"सहस्रारः".
11	30	in Chapter IV	in Chapter IV.
12	12	सहस्रार.	सहस्रारः.
12	25	तूर्य्यः	तूर्य्यः
Diagram opposite Page No. 13	3	सत्व वृत्तिः	सत्त्व वृत्तिः
14	26	it's	its
15	9	would however, cease	would, however, cease
15	15	ॐ standa for "अहम्",	ॐ stands for "अहम्"
15	16	namely:	namely,
16	8	षड्चक्र	षड् चक्रम्
16	20	enanate	emanate

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

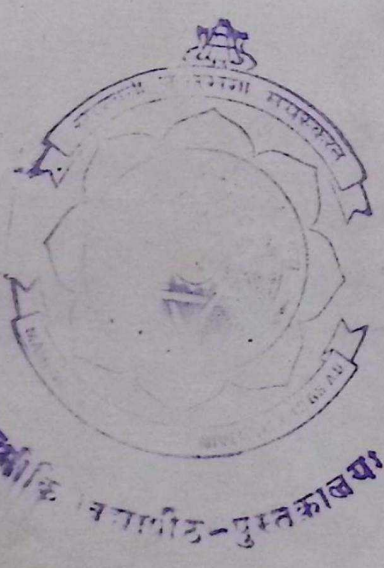
Page Nos.	Line Nos.	Incorrect	Correct
opp p. 54 Diagram on forms of life	Lost column right hand side	Nos. 3 of	Nos. of
Diagram on Gandharva Vidya		नटराज	नटराजः
Do		तत्त्व मुद्रा	तत्त्व मुद्रा
Diagram on erotics opp p. 57		Lipb	Lips
Do		Male orgen	Male organ
58	14	(वैङ्कृतः स्रुवः)	(वेकङ्कृतः स्रुवः)
58	24	represented	represents
Diagram on Logic opp. p. 59		Observation of simvlarity	Observation of similarity
Do		द्वितिया भूः)	द्वितीया भूः)
Diagram on physics opp. p. 61		Threesamples of "अँ" .	Three Samples of "३"
Do		Nos of tie elements	Nos. of the elements
Diagram on Architecture 62	10	5 and 1, or 5 and 2	1 and 3
Diagram on Tantra 62	28	कुण्डली विवर चित्रिणी नाड	कुण्डली विवरम् चित्रिणी नाडी
Diagram on Tantra		द्वादश दल पद्म	द्वादश दल पद्मम्
Do		सहस्र दल पद्म	सहस्र दल पद्मम्
Do		ब्रह्म रन्ध्र	ब्रह्म रन्ध्रम्
64	3	यत् प्रियमानन्द	यत् प्रियमानन्दं
64	4	वहवृचापनिषदि	वहवृचोपनिषदि
64	16	it's	its
66	34	school of thought holds.	school of thought holds:
69	13	(on the individual souls);	(or the individual souls);
69	19	holds.	holds:
72		(3) The Madhawa	(3) The Madhwa
74	32	exitence	existence
76	35	of the God	of God
77	5	त द्वन्तिके	तद्वदन्तिके
77	13	(or आनन्दः=3-०)	(or आनन्दः=३-०)
77	16	residuam	residuum
78	1	पुरूष	पुरूषः
78	6	(or पुरूषः)	(or पुरूषाः)
83	13	सपर्णो	सुपर्णो
84	16	(1)०,	(1). ,
85	10	प्रात	प्रोत
85	19	vedas	Vedas
89	17	समापयैच्चः"	समापयैच्च".

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

DATE DUE

02480



Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

6280

AUTHOR जयराज

TITLE मन्त्रराज रहस्यम्

Q[P], 2[E], 23

JAN
1948

6280

महेन्द्र संस्कृत विश्वविद्यालय
वाल्मीकि विद्यापीठ
पुस्तकालय

Nepal Sanskrit University, Balmeeki Campus, Kathmandu

CC-0. In Public Domain. Digitization by eGangotri.Funding: MIDF

Nepal Sanskrit University, Balmeeki Campus, Kathmandu